Salah
Of
Ahlus-Sunnah wal-Jama'ah

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Foreword

اَلْحَمْدُ لِلّٰهِ وَكَفٰى وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى. اَمَّا بَعْدُ!

All praise belongs to Allah and peace be upon His chosen servents.

Allah the Almighty is the creator and the Lord of the worlds and from among all of the acts of worship which He has ordained obligatory, *salaah* (prayer) is the most important. By bowing our heads in prostration five times a day, we humans acknowledge ourselves as the worshippers and we acknowledge Allah Most Exalted as the "Worshipped One". In the Noble Quran, *salaah* has been mentioned explicitly 109 times. In view of this importance, *salaah* has been given a great status, and therefore, the Holy Prophet ﷺ has said;

إِنَّمَا مَوْضِعُ الصَّلَاةِ مِنَ الدِّينِ كَمَوْضِعِ الرَّأْسِ مِنَ الْجَسَدِ.

"The status of *Salaah* in the religion is like the status of the head in the body." (1)

The followers of the *Hanafi* School of jurisprudence from *Ahlus-sunnah wal jamaa'ah* have been continuously fulfilling

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(1) Al-Targheeb wal-Tarheeb li al-Munazari; 1/246

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this obligation for centuries. However, certain people nowadays have been spreading "negative propaganda" about the *Hanafi* followers of the *Ahlus-sunnah wal jamaa'ah*, specifically, that their *Salaah* is not in accordance to the rules of *Shariah*. There was a severe need for ending this negative propaganda. As such, many friends from within the country and abroad insisted that there is a need for such a book that should present the rules and actions of the *Salaah* of the *Hanafi* followers of *Ahlus-sunnah wal jamaa'ah* with proofs.

There are many books written on this subject (in Urdu). For instance:

1. «Namaz Masnoon Kalan » by Mawlana Sufi Abd al-Hameed رحمه الله.
2. «Namaz-e-Paighambar ﷺ » by Doctor Mawlana Muhammad Ilyas Faisal مدّظِلّهُ
3. «Salawat al-Rasul» ﷺ by Mawlana Fadhl ar-Rahman Dharamkoti مدّظِلّهُ
4. «Namaz Mudallal »by Mawlana Faiz Ahmad Multani رحمه الله.
5. «Rasul Akram ﷺ ka Tariqa-e-Namaz »by Mawlana Mufti Jameel Ahmad Nazeeri رحمه الله.
6. «Mustanad Namaz *Hanafi* »by Mufti Imadadullah Anwar مدّظِلّهُ

These books are more than sufficient to cover the topic; however some of them are lengthy while others include additional discussions on the rulings alongside the proofs.

We request our readers to keep in mind a few points while reading this book:

In this book "*Salaah of Ahlus-sunnah wal jamaa'ah*":

1. The rules and proofs of the *Hanafi* method of *Salaah* have been presented in a manner suited for general understanding.
2. Instead of discussing the rulings, we have only mentioned the proofs.
3. We did not write this book bearing in mind any specific sect; rather we presented the method of the *Salaah* of the *Hanafis* in the light of proofs from *Shariah*.
4. This book has been written for presenting only the *Hanafi* method of *Salaah*. The method of *Salaah* and the proofs of our other brothers – the *Maliki*, *Shafi'ie*, and *Hanbali* can be found in their respective books. They should continue to follow the reseach of their Imaams.
5. Great care has been taken in providing the references, however if any errors are detected which may have been caused by human negligence, then kindly inform us and we will inshaa-Allah correct the error with honesty.

Was-salaam
Muhammad Ilyas Ghumman

The prescribed times of *Salaah*

The time of *Fajr (dawn) Salaah*

﴿1﴾ وَوَقْتُ صَلَاةِ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ.

'Abdullah ibn 'Umar ؓ has narrated that the messenger of Allah ﷺ said, "The time for the morning *salaah* is from the start of dawn until sunrise." (2)

﴿2﴾ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلصَّلَاةِ أَوَّلًا وَآخِرًا... وَإِنَّ أَوَّلَ وَقْتِ الفَجْرِ حِينَ يَطْلُعُ الفَجْرُ، وَإِنَّ آخِرَ وَقْتِهَا حِينَ تَطْلُعُ الشَّمْسُ.

Abu Hurairah ؓ has narrated that the messenger of Allah ﷺ said, "Indeed the times of *salaah* have a beginning and an end. The beginning time for *Fajr* is when dawn begins, and its ending time is sunrise." (3)

The time of *Dhur*

﴿3﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ وَقْتُ الظُّهْرِ إِذَا زَالَتِ

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(2) Sahih Muslim; 1/223

(3) Jame' Tirmidhi; 1/39-40 | Musnad Ahmad; 7/28 No. 7172

الشَّمْسُ وَكَانَ ظِلُّ الرَّجُلِ كَطُولِهِ مَا لَمْ يَحْضُرِ الْعَصْرُ.

Abdullah ibn 'Amar ﵁ has narrated that the messenger of Allah ﷺ said, "The time for *Dhur* starts in the afternoon when a man's shadow becomes equal to his height [and it ends at the time] when the time for *'asr* arrives."(4)

﴿4﴾ عَنْ عَبْدِ اللهِ بْنِ رَافِعٍ مَوْلَى أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ عَنْ وَقْتِ الصَّلَاةِ؟ فَقَالَ أَبُو هُرَيْرَةَ أَنَا أُخْبِرُكَ؛ صَلِّ الظُّهْرَ إِذَا كَانَ ظِلُّكَ مِثْلَكَ وَالْعَصْرَ إِذَا كَانَ ظِلُّكَ مِثْلَيْكَ.

Abdullah ibn Raafi', the servant of the wife of the propheh, *Umme* Salamah ﵂, asked Abu Hurairah ﵁ regarding the *salaah times*. Abu Hurairah ﵁ said; "I will tell you about it. Pray the *Dhur salaah* when your shadow is equal to you [in length]. And pray '*Asr* when your shadow is equal to twice of you [in length]".(5)

It is understood from these narrations that the time of *Dhur salaah* starts after noon. However, *salaah* should be offered after some delay, and the end time is as mentioned above; that is, when the length of the shadow of any object becomes equal to twice the height of the object.

The time of '*Asr*

The time of '*Asr* starts as soon as the time of *Dhur* ends, and it continues until sunset.

﴿5﴾ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ ... مَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ

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(4) Sahih Muslim; 1/223

(5) Muwatta Imam Maalik; page 5-6

تَغْرُبَ الشَّمْسُ، فَقَدْ أَدْرَكَ العَصْرَ.

Abu Hurairah ؓ has narrated that the messenger of Allah ﷺ said, "Whoever catches one *rak'aat* of '*Asr* before sunset, has acquired '*Asr.*'"[6]

The time of *Maghrib (sunset)*

﴿6﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللهِ ﷺ قَالَ ... وَقْتُ صَلَاةِ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ.

Abdullah ibn 'Amr ibn Al-'Aas ؓ has narrated that the messenger of Allah ﷺ said, "The time of *maghrib* continues as long as the twilight does not disappear."[7]

﴿7﴾ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي الْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ، وَتَوَارَتْ بِالْحِجَابِ.

Salamah ibn Al-Akwa' ؓ has narrated that the messenger of Allah ﷺ would pray *maghrib* when the sun would set and disappear.[8]

In the long *hadith* of Jabir ؓ, it is stated,

﴿8﴾ ثُمَّ أَذَّنَ لِلْعِشَاءِ حِينَ أُذْهِبَ بَيَاضُ النَّهَارِ، وَهُوَ الشَّفَقُ.

Then the *Adhan* for '*Ishaa* was called out when the whiteness of the day had gone, and that is the twilight.[9]

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[6] Sahih Bukhari; 1/82

[7] Sahih Muslim; 1.223

[8] Sahih Muslim; 1/228 | Sahih Bukhari; 1/79

[9] Mujama Al-Awsat li Al-Tabarani; 5/122 No. 6787 | Majma Al-Zawa'id li Al-Haithami; 2/42 No. 1686

In the *marfu'* *hadith* of Abu Mas'ud ؓ in which Jibrael's ؑ leading the *salaah* is mentioned, it is stated,

﴿9﴾ وَيُصَلِّي الْمَغْرِبَ حِينَ تَسْقُطُ الشَّمْسُ، وَيُصَلِّي الْعِشَاءَ حِينَ يَسْوَدُّ الْأُفُقُ.

And he would offer M*aghrib salaah* when the sun would set, and he would offer '*Ishaa* salaah when the horizon would be black.(10)

Note; From the above *ahaadeeth*, it is understood that the time for *maghrib* starts from sunset and ends when the whiteness of the twilight disappears.

The time of '*Ishaa*

The time of '*Ishaa* continues from the end of the twilight until dawn.

﴿10﴾ وَصَلَّى بِيَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ،

The *hadith* about the *imaamat* of Jibrael ؑ has these words; "And Jibrael ؑ led me in '*ishaa salaah* when the twilight had disappeared."(11)

﴿11﴾ عَنْ عُبَيْدِ بْنِ جُرَيْجٍ، أَنَّهُ قَالَ لِأَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ مَا إِفْرَاطُ صَلَاةِ الْعِشَاءِ؟ قَالَ طُلُوعُ الْفَجْرِ.

Ubaid ibn Juraij ؓ has narrated that he asked Abu

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(10) Sunan Abu Dawud; 1/63 | Sahih Ibn Hibban; p 492 No. 1494

(11) Sunan Abu Dawud; 1/62

Hurairah ﷺ, "When does the time for the *ishaa salaah* end?" He said "The dawn".(12)

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(12) Sharah Ma'ani Al-Athar At-Tahawi; 1/118

Mustahab (Recommended) Times

The *mustahab* time for *Fajr*

﴿12﴾ عَنْ رَافِعِ بْنِ خَدِيجٍ، قَالَ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ أَسْفِرُوا بِالفَجْرِ، فَإِنَّهُ أَعْظَمُ لِلأَجْرِ.

Raafi' ibn Khadeej ؓ has narrated that he heard the messenger of Allah ﷺ saying, "Offer the *Fajr salaah* when it is considerably bright because its reward is greater".(13)

Note; *Imam Muhaddith* Jamaluddin Muhammad Abu Muhammad Abdullah ibn Yusuf Al-Zayla'i ؒ said The *hadiths* on this subject have been narrated by Raafi' ibn Khadeej, Bilal, Anas, Qataadah ibn N'uman, Ibn Mas'ud, Abu Hurairah, and Hawwa al-Ansaariyyah ؓ.(14)

﴿13﴾ عَنْ رَافِعِ بْنِ خَدِيجٍ، قَالَ قَالَ النَّبِيُّ ﷺ لِبِلَالٍ أَسْفِرْ بِصَلَاةِ الصُّبْحِ حَتَّى يَرَى الْقَوْمُ مَوَاقِعَ نَبْلِهِمْ

Raafi ibn Khadeej ؓ has narrated that the messenger of Allah ﷺ said to Bilal ؓ, "Offer the *Fajr salaah* when it is bright enough that the people can see the marks of their arrow's shot from their bows". (15)

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(13) Jami Tirmidhi; 1/40 | Sunan Abi Dawood; 1/67 | Sunan Nasa'i; 1/94

(14) Nasb al-Raya of Zayla'i; 1/304

(15) Musnad Abu Dawud At-Tayalisi; 1/511 No. 1001 | Al-Mujam Al-Kabir li At-Tabarani; 3/151 No. 4288

﴾The *mustahab* (recommended) time for *Dhur Salaah*﴿

The *Sunnah* time for *Dhur Salaah* in summeer

﴾14﴿ عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللهِ ﷺ أَبْرِدُوا بِالظُّهْرِ، فَإِنَّ شِدَّةَ الحَرِّ مِنْ فَيْحِ جَهَنَّمَ.

Abu Saeed Khudri ؓ has narrated, "The messenger of Allah ﷺ said, "Offer the *Dhur Saladh* when it is cool because the intense heat is due to the breathing of *jahannam* (hell)".(16)

﴾15﴿ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا اشْتَدَّ الحَرُّ فَأَبْرِدُوا بِالصَّلاَةِ، فَإِنَّ شِدَّةَ الحَرِّ مِنْ فَيْحِ جَهَنَّمَ.

Abu Hurairah ؓ has narrated that the messenger of Allah ﷺ said, "When the weather is very hot, pray the *salaah* when it becomes cooler because the severity of heat is from the breathing of *jahannam"*.(17)

Note; Imam Abu Eesa Tirmidhi ؒ said that the *ahaadeeth* on this subject (offering *Dhur* when it is cooler) have been narrated by Abu Saeed, Abu Dhar, Ibn 'Umar, Mughirah, Safwan, Abu Musa, Ibn Abbaas, and Anas ؓ.(18)

The recommended time for offering *Dhur Salaah* in winter

﴾16﴿ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ الحَرُّ أَبْرَدَ بِالصَّلاَةِ

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(16) Sahih Bukhari; 1/77

(17) Sahih Bukhari; 1/77 | Sahih Muslim; 1/224 | Sunan Abu Dawud; 1/64 | Sunan Nasa'i; 1/87 | Jami Tirmidhi; 1/40 | Sunan Ibn Majah; 1/49

(18) Jami Tirmidhi; 1/40

وَإِذَا كَانَ الْبَرْدُ عَجَّلَ.

Anas ibn Maalik ؓ has narrated, "During the summertime, the messenger of Allah ﷺ would offer *salaah* when the temperature would become cooler, and in the winter time, he would offer the *salaah* early".[19]

The recommended time for offering *'Asr*

﴿17﴾ عَنْ أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَشَدَّ تَعْجِيلًا لِلظُّهْرِ مِنْكُمْ، وَأَنْتُمْ أَشَدُّ تَعْجِيلًا لِلْعَصْرِ مِنْهُ.

Umme Salamah ؓ (the wife of the messenger of Allah) said, "The messenger of Allah ﷺ used to offer *Dhur salaah* earlier than you do, and you offer *'asr salaah* earlier than he ﷺ used to".[20]

﴿18﴾ عَلِيِّ بْنِ شَيْبَانَ قَالَ قَدِمْنَا عَلَى رَسُولِ اللهِ ﷺ الْمَدِينَةَ فَكَانَ يُؤَخِّرُ الْعَصْرَ مَا دَامَتِ الشَّمْسُ بَيْضَاءَ نَقِيَّةً.

Ali ibn Shaibaan ؓ said, "we went to the messenger of Allah ﷺ in Madinah. He ﷺ would delay the *'asr salaah* as long as the sun was white and clear".[21]

﴿19﴾ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، أَنَّ نَبِيَّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ ... فَإِذَا صَلَّيْتُمُ الْعَصْرَ فَإِنَّهُ وَقْتٌ إِلَى أَنْ تَصْفَرَّ الشَّمْسُ ...

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[19] Sunan Nasa'i; 1/87 | Sahih Bukhari; 1/124

[20] Sunan Tirmidhi; 1/42 | Musnad Ahmad; 18/286 No. 26526

[21] Sunan Abu Dawud; 1/65 | Sunan Ibn Majah; 1/46

Abdullah Ibn 'Amar ؓ has narrated that the messenger of Allah ﷺ said, "Whenever you offer *'asr salaah*, then its time is until the sun turns yellow".(22)

From the above *hadiths*, it is clear that *'asr salaah* should be delayed, but not so much that the sun turns yellow.

The recommended time for *Maghrib*

It is recommended to offer *Maghrib salaah* after sunset without delay.

﴾20﴿ عَنْ سَلَمَةَ، قَالَ كُنَّا نُصَلِّي مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ المَغْرِبَ إِذَا تَوَارَتْ بِالحِجَابِ.

Salamah ؓ said, "We used to offer *Maghrib salaah* with the noble prophet ﷺ as soon as the sun would disappear".(23)

﴾21﴿ لَا تَزَالُ أُمَّتِي بِخَيْرٍ أَوْ قَالَ عَلَى الْفِطْرَةِ مَا لَمْ يُؤَخِّرُوا الْمَغْرِبَ إِلَى أَنْ تَشْتَبِكَ النُّجُومُ.

Abu Ayyub ؓ has narrated that the noble prophet ﷺ said, "My ummah will remain on good" or he said "on *fitrah* (natural state) as long as they will not delay *maghrib salaah* until the stars come out." (24)

The recommended time for '*Ishaa*

Delaying the *ishaa salaah*, until one-third of the night

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(22) Sahih Muslim; 1/222

(23) Sahih Bukhari; 1/79

(24) Sunan Abu Dawud; 1/66 | Sunan Ibn Majah; 1/50

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has passed, is *mustahab* (preferred).

﴿22﴾ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ أَنْ يُؤَخِّرُوا العِشَاءَ إِلَى ثُلُثِ اللَّيْلِ أَوْ نِصْفِهِ

It has been narrated from Abu Hurairah ؓ that the messenger of Allah ﷺ said, "If I did not fear hardship upon my *ummah*, I would have commanded them to delay the '*ishaa* salaah until one third or half of the night had passed".(25)

The narration of Abu Barzah ؓ contains the following words;

﴿23﴾ وَلاَ يُبَالِي بِتَأْخِيرِ العِشَاءِ إِلَى ثُلُثِ اللَّيْلِ، ثُمَّ قَالَ إِلَى شَطْرِ اللَّيْلِ.

"There is no problem in delaying the '*ishaa salaah* until one third of the night has passed." Then he said, "Until half of the night." (26)

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(25) Jami Tirmidhi; 1/42
(26) Sahih Bukhari; 1/77

The Prohibited Times

After *Fajr* and *'Asr Salaah*

﴿24﴾ أَبَا سَعِيدٍ الخُدْرِيَّ، يَقُولُ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لاَ صَلاَةَ بَعْدَ الصُّبْحِ حَتَّى تَرْتَفِعَ الشَّمْسُ، وَلاَ صَلاَةَ بَعْدَ العَصْرِ حَتَّى تَغِيبَ الشَّمْسُ.

Abu Saeed Khudri ؓ has narrated that I heard the messenger of Allah ﷺ saying, "There is no *salaah* after the morning prayer until the sun rises, and there is no *salaah* after *'asr salaah* until the sun sets".(27)

Note; *Ahaadeeth* on this subject have also been narrated by Umar ibn Al-Khattaab ؓ, Abdullah ibn Abbaas ؓ and Abu Hurairah ؓ.(28)

﴿25﴾ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ يُصَلِّ رَكْعَتَيِ الفَجْرِ فَلْيُصَلِّهِمَا بَعْدَ مَا تَطْلُعُ الشَّمْسُ.

Abu Hurairah ؓ has narrated that the messenger of Allah ﷺ said, "Whoever did not offer the two *rak'aats* (*sunnah*

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(27) Sahih Bukhari; 1/82-83 | Sahih Muslim; 1/275

(28) Sahih Bukhari; 1/82 | Sahih Muslim; 1/275 | Sunan Tirmidhi; 1/45

muakkadah) of *Fajr,* should offer them after the sun rises".[29]

After dawn

It is disliked (*makruh*) to pray after dawn any *sunnah* or *nafl salaah* other than the two *rak'aats sunnah* of *Fajr salaah*.

﴾26﴿ عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ، قَالَتْ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا طَلَعَ الْفَجْرُ، لَا يُصَلِّي إِلَّا رَكْعَتَيْنِ خَفِيفَتَيْنِ.

Abdullah ibn Umar ؓ has narrated from Hafsah ؓ that "the messenger of Allah ﷺ would only offer two short *rak'aat*s after dawn".[30]

After Sunset

After sunset, it is prohibited to offer any *salaah* before the *fardh* of *maghrib*.

﴾27﴿ عَنْ طَاوُسٍ، قَالَ سُئِلَ ابْنُ عُمَرَ، عَنِ الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ، فَقَالَ مَا رَأَيْتُ أَحَدًا عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيهِمَا، وَرَخَّصَ فِي الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ.

Ibn Umar ؓ was asked regarding offering of two *rak'aats* before the *maghrib salaah*. He ؓ said, "I never saw anyone offering these two *rak'aat* during the time of the messenger of Allah" ﷺ.(31)

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[29] Jami Tirmidhi; 1/96

[30] Sahih Muslim; 1/250 | Sahih Bukhari; 1/157 | Jami Tirmidhi; 1/96

﴾28﴿ عَنْ جَابِرٍ، قَالَ طُفْنَا فِي نِسَاءِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْنَاهُنَّ هَلْ رَأَيْتُنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي هَاتَيْنِ الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ حِينَ يُؤَذِّنُ الْمُؤَذِّنُ؟ فَقُلْنَ لَا.

Jabir ؓ has narrated that we visited the wives of the messenger of Allah ﷺ and asked them if they ever saw the messenger of Allah ﷺ offer two *rak'aats* before the *maghrib salaah* when the *muadhdhin* (caller of *adhaan*) would call the adhaan? They replied "No." (32)

﴾29﴿ وَعَنْ مَنْصُورٍ، عَنْ أَبِيهِ قَالَ مَا صَلَّى أَبُو بَكْرٍ وَلَا عُمَرُ وَلَا عُثْمَانُ رَضِيَ اللهُ عَنْهُمُ الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ.

Mansoor has narrated from his father that "Abu Bakr ؓ, Umar ؓ and Uthman ؓ never prayed two *rakats* before *maghrib salaah*".(33)

At the time of *Khutba*

﴾30﴿ عَنْ سَلْمَانَ الفَارِسِيِّ، قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لاَ يَغْتَسِلُ رَجُلٌ يَوْمَ الجُمُعَةِ، وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طُهْرٍ، وَيَدَّهِنُ مِنْ دُهْنِهِ أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ، ثُمَّ يَخْرُجُ فَلاَ يُفَرِّقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الإِمَامُ، إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الجُمُعَةِ الأُخْرَى.

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(31) Sunan Abu Dawud; 1/189 | Musnad Abd ibn Humaid; p 256 No. 804 | Al-Asma' Wal-Kenaa li Al-Dulaabi; 1/463 No. 1640

(32) Musnad Ash-Shamiyeen At-Tabarani; 3/212 No. 2110

(33) Kanz Al-Ummeal; 8/25 No. 21809 | Ittihaf Al-Khayarat Al-Maharah; 2/408 No. 2332 | Musannaf Abdur Razzaq; 2/289 No. 3998

Salman Farsi ﷺ has narrated that the messenger of Allah ﷺ said, “Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil, or perfumes himself with the scent of his house, then proceeds (for the *Jumu'ah salaah*) and does not separate two persons sitting together (in the *masjid*), then prays as much as (Allah has) written for him and then remains silent while the *imam* is delivering the *khutbah* (religious sermon), his sins in-between the present and the last Friday shall be forgiven.(34)

﴾31﴿ ...فَإِنْ لَمْ يَجِدِ الْإِمَامَ خَرَجَ، صَلَّى مَا بَدَا لَهُ وَإِنْ وَجَدَ الْإِمَامَ قَدْ خَرَجَ، جَلَسَ فَاسْتَمَعَ وَأَنْصَتَ، حَتَّى يَقْضِيَ الْإِمَامُ جُمُعَتَهُ وَكَلَامَهُ...

It has been narrated by Nabishah al-Huzali ﷺ that the prophet ﷺ said, “If the *imaam* has not come out for the *khutbah*, then one should offer as much *salaah* as possible, and if he finds that the *imaam* has come out for the *khutbah*, then he should sit, and listen to the *khutbah* attentively, and remain silent until the *imam* finishes the *khutbah* and the *salaah”*.(35)

﴾32﴿ عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ وَالْإِمَامُ عَلَى الْمِنْبَرِ فَلَا صَلَاةَ وَلَا كَلَامَ حَتَّى يَفْرُغَ الْإِمَامُ.

Ibn Umar ﷺ has narrated that I heard the messenger of Allah ﷺ saying, “Whenever any of you enters the *masjid* and the *imaam* is on the *mimbar* (pulpit), then no *salaah* and no conversation is permissible until the *imaam* has finished”. (36)

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(34) Sahih Bukhari; 1/121 - 124

(35) Musnad Ahmad; 15/300 No. 20599 | Ghayat Al-Maqsad fi Zawaid Al-Musnad li Al-Haithami; 1/1154

(36) Majma Zawaid li Al-Haithami; 2/407 No. 3120 | Jami Al-Ahadith li Al-Suyuti; 3/114 No. 1879

At Sunrise, Sunset, Noon

﴿33﴾ عَنْ مُوسَى بْنِ عُلَيٍّ، عَنْ أَبِيهِ قَالَ سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ، يَقُولُ ثَلَاثُ سَاعَاتٍ
كَانَ رَسُولُ اللهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ، أَوْ أَنْ نَقْبُرَ فِيهِنَّ مَوْتَانَا حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّى
تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ الشَّمْسُ، وَحِينَ تَضَيَّفُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَغْرُبَ.

Uqbah ibn Aamir al-Juhani ؓ has narrated that the messenger of Allah ﷺ used to prohibit us from offering *salaah*, and from burying the deceased during three times: When the sun is rising until it is high, at noon time when the sun is at its zenith until the sun has moved and when the sun is about to set until it sets. (37)

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(37) Sahih Muslim; 1/276 | Jami Tirmidhi; 1/200 | Al-Jama' Baina As-Sahihain li Al-Humaidi; 3/351 No. 2993

Adhaan

The words of *Adhaan*

34 عَبْدُ اللهِ بْنُ زَيْدٍ، قَالَ لَمَّا أَمَرَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالنَّاقُوسِ يُعْمَلُ لِيُضْرَبَ بِهِ لِلنَّاسِ لِجَمْعِ الصَّلَاةِ طَافَ بِي وَأَنَا نَائِمٌ رَجُلٌ يَحْمِلُ نَاقُوسًا فِي يَدِهِ، فَقُلْتُ يَا عَبْدَ اللهِ أَتَبِيعُ النَّاقُوسَ؟ قَالَ وَمَا تَصْنَعُ بِهِ؟ فَقُلْتُ نَدْعُو بِهِ إِلَى الصَّلَاةِ، قَالَ أَفَلَا أَدُلُّكَ عَلَى مَا هُوَ خَيْرٌ مِنْ ذَلِكَ؟ فَقُلْتُ لَهُ بَلَى، قَالَ فَقَالَ تَقُولُ اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللهُ ... فَلَمَّا أَصْبَحْتُ، أَتَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَأَخْبَرْتُهُ، بِمَا رَأَيْتُ فَقَالَ إِنَّهَا لَرُؤْيَا حَقٌّ إِنْ شَاءَ اللهُ، فَقُمْ مَعَ بِلَالٍ فَأَلْقِ عَلَيْهِ مَا رَأَيْتَ، فَلْيُؤَذِّنْ بِهِ، فَإِنَّهُ أَنْدَى صَوْتًا مِنْكَ. فَقُمْتُ مَعَ بِلَالٍ، فَجَعَلْتُ أُلْقِيهِ عَلَيْهِ، وَيُؤَذِّنُ بِهِ، قَالَ فَسَمِعَ ذَلِكَ عُمَرُ بْنُ الْخَطَّابِ، وَهُوَ فِي بَيْتِهِ فَخَرَجَ يَجُرُّ رِدَاءَهُ، وَيَقُولُ وَالَّذِي بَعَثَكَ بِالْحَقِّ يَا رَسُولَ اللهِ، لَقَدْ رَأَيْتُ مِثْلَ مَا رَأَى، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلِلَّهِ الْحَمْدُ.

Abdullah ibn Zaid ﵁ has narrated that when the messenger of Allah ﷺ was about to command us to make a bell for gathering the people for *salaah*, I saw a dream in which a man was holding a bell. I asked him, "Oh, servant of Allah! Will you sell this bell?" He said, "What will you do with it?" I replied, "We will call everyone to *salaah* with it." He said, "Should I not inform you of a better way?" I said, "Yes, why not?" He told me

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to say this "*Allaahu Akbar Allaahu Akbar*… [till the end of the *adhaan*]."

I went to the messenger of Allah ﷺ in the morning and I narrated to him my dream. He ﷺ said, "This dream is true, if Allah wills. Go and stand with Bilal ؓ and teach him the words you heard in your dream, and he will repeat them as the *adhaan*, because he has a louder voice than you."

So I stood with Bilal ؓ and repeated to him the words and he gave the *adhaan*. Umar ؓ heard these words, while he was at his home. So he quickly came out while dragging his robe behind him and said, "O messenger of Allah! By the One who has sent you with the truth, I also saw the dream that I am hearing now [the *adhaan*]." So the messenger of Allah ﷺ said, "All Praise is for Allah." (38)

The words of *Iqaamah*

The words of *iqaamah* are the same as the words of *adhaan*, except that in *iqaamah*, after "*hayya-'alal falaah*" the words "*qad qaamatis-salaah*" are added and said twice.

﴿35﴾ أَنَّ ابْنَ مُحَيْرِيزٍ، حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا مَحْذُورَةَ يَقُولُ عَلَّمَنِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْإِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً.

Ibn Muhairiz ؒ has narrated that he heard from Abu Mahzurah ؓ that "the messenger of Allah ﷺ taught me the seventeen phrases of *iqaamah*." (39)

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(38) Sunan Abu Dawud; 1/79 | Musnad Ahmad; 13/30-31 No. 16430 | Sunan Ibn Maajah; 1/51 | Sahih Ibn Hibbaan; p 532 No. 1679 | Sahih Ibn Khuzaimah; 1/223 No. 370

(39) Sharah Ma'aani Al-Athaar; 1/102

The seventeen phrases of *iqaamah* have been recorded in Sunan Ibn Maajah and Musannaf Ibn Abi Shaibah as the following, (40)

﴿36﴾ اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللهُ.

In some versions of the narration of Abdullah ibn Zaid ﵁ in which the dream of the angel teaching the *adhaan* and *iqaamah* is mentioned; the following words have been recorded,

﴿37﴾ ثُمَّ أَمْهَلَ هُنَيَّةً، ثُمَّ قَامَ، فَقَالَ مِثْلَهَا، إِلَّا أَنَّهُ قَالَ زَادَ بَعْدَ مَا قَالَ حَيَّ عَلَى الْفَلَاحِ، قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ،

After saying the *adhaan*, the angel paused for a short while and then he stood and repeated words similar to the *adhaan* but after "*hayya 'alal falaah*" he said the words "*qad qaamatis-salaah, qad qaamatis-salaah.*" (41)

﴿38﴾ عَنْ عُبَيْدٍ، مَوْلَى سَلَمَةَ بْنِ الْأَكْوَعِ، أَنَّ سَلَمَةَ بْنَ الْأَكْوَعِ، كَانَ يُثَنِّي الْإِقَامَةَ.

Ubaid ﵀ has narrated that Salamah ibn Al-Akwa' ﵁ used to say the words of *iqaamah* twice (that is he would say these words twice; *Ash-hadu an laa ilaaha ill'Allah...* until the end).(42)

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(40) Musannaf Ibn Abi Shaibah; 2/312 No. 2132 | Sunan Ibn Maajah; 1/52

(41) Sunan Abu Dawud; 1/82 | Al-Sunan Al-Kubraa li Al-Baihaqi; 1/391 | Al-Mu'jam Al-Kabir li Al-Tabaraani; 8/447 No. 16691 | Jami' Al-Masaneed; 1/299-301

The *iqaamah* has also been reported from the *muaddhin* of the messenger of Allah ﷺ, Bilal ؓ as,

﴿39﴾ مَثْنٰى مَثْنٰى

He ؓ used to say the words of *iqaamah* twice.(43)

The addition of "*as-salaatu khairum-minan-nawm*" in the *Fajr adhaan*

In the narration of Mahdhurah ؓ, it is stated that the noble prophet ﷺ said,

﴿40﴾ فَإِنْ كَانَ صَلَاةُ الصُّبْحِ قُلْتَ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ،

"When you give the *adhaan* for *Fajr Salah*, then add these words, *as-salaatu khairum-minan-nawm.*" (44)

﴿41﴾ عَنْ أَنَسٍ، قَالَ مِنَ السُّنَّةِ إِذَا قَالَ الْمُؤَذِّنُ فِي أَذَانِ الْفَجْرِ حَيَّ عَلَى الْفَلَاحِ قَالَ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ،

Anas ؓ said "It is *Sunnah* for the *muaddhin* to say *as-salaatu khairum-minan-nawm, as-saalatu hairum-min an-nawm* after saying *hayya 'alal falaah.*" (45)

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(42) Musannaf ibn Abi Shaibah; 2/320 No. 2150 | Sharah Ma'aani Al-Aathaar; 1/102

(43) Sharah Ma'ani Al-Aathaar li Tahaawi; 1/101 | Musannaf Abdur Razzaaq; 1/346 No. 1794

(44) Sunan Abu Dawud; 1/79 | Al-Sunan al-Kubraa li Al-Baihaqi; 1/422

(45) Al-Sunan al-Kubra li Al-Baihaqi; 1/423 | Sahih Ibn Khuzaimah; 1/233 No. 386

The method of pronouncing the *adhaan* and *iqaamah*

﴾42﴿ عَنْ جَابِرٍ، أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِبِلَالٍ يَا بِلَالُ، إِذَا أَذَّنْتَ فَتَرَسَّلْ فِي أَذَانِكَ، وَإِذَا أَقَمْتَ فَاحْدُرْ.

Jabir ؓ has narrated that the messenger of Allah ﷺ said to Bilal ؓ, "O Bilal! When you call out the *adhaan*, say it slowly, and when you call out the *iqaamah*, then say it quickly."(46)

﴾43﴿ عَمَّارِ بْنِ سَعْدٍ مُؤَذِّنِ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ... أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِلَالًا أَنْ يَجْعَلَ إِصْبَعَيْهِ فِي أُذُنَيْهِ، وَقَالَ إِنَّهُ أَرْفَعُ لِصَوْتِكَ.

Ammaar ibn Sa'd ؓ (the *muaddhin* of the messenger of Allah ﷺ) has narrated that the messenger of Allah ﷺ commanded Bilal ؓ to place his fingers in his ears when calling out the *adhaan*. He ﷺ said, "This will make your voice louder."(47)

The reply to *adhaan* and *iqaamah*

﴾44﴿ عُمَرَ بْنِ الْخَطَّابِ، قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ الْمُؤَذِّنُ اللّٰهُ أَكْبَرُ اللّٰهُ أَكْبَرُ، فَقَالَ أَحَدُكُمْ اللّٰهُ أَكْبَرُ اللّٰهُ أَكْبَرُ، ثُمَّ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ، قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ، ثُمَّ قَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ قَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ، ثُمَّ قَالَ حَيَّ عَلَى الصَّلَاةِ، قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ، ثُمَّ قَالَ حَيَّ عَلَى الْفَلَاحِ، قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ، ثُمَّ قَالَ اللّٰهُ أَكْبَرُ اللّٰهُ

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(46) Jami Tirmidhi; 1/48 | Musnad Abd Ibn Humaid; p 310 No. 1008 | Al-Sunan Al-Kubra li Al-Baihaqi; 1/428

(47) Sunan Ibn Maajah; 1/52

أَكْبَرُ، قَالَ اللهُ أَكْبَرُ اللهُ أَكْبَرُ، ثُمَّ قَالَ لَا إِلَهَ إِلَّا اللهُ، قَالَ لَا إِلَهَ إِلَّا اللهُ مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ.

Umar ibn Al-Khattab ؓ has narrated that the messenger of Allah ﷺ said, "When the *muaddhin* calls out *Allaahu Akbar Allaahu Akbar*, then any one of you says *Allaahu Akbar Allaahu Akbar*. When the *muaddhin* says *Ash-hadu al-laa ilaaha ill-Allah*, then says *Ash-hadu al-laa ilaaha ill-Allah*. When he says *Ash-hadu an-na Muhammadar Rasoolullah,* then says *Ash-hadu anna Muhammadar rasoolullah.* When he says, *hay-ya 'alas-salaah,* then says*, laa hawla wa laa quw-wata illaa billah.* Then when he says, *hay-ya 'alal falaah,* then says*, laa hawla wa laa quw-wata illaa billah* And then when he says *Allaahu Akbar Allaahu Akbar*, then says *Allaahu Akbar Allaahu Akbar*.Then when he says *laa ilaaha ill-Allah*, then says *laa ilaaha ill-Allah*. He ﷺ said; (Whoever says these words) with a pure intention will enter Paradise."(48)

﴿45﴾ عَنْ أَبِي أُمَامَةَ، أَوْ عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، أَنَّ بِلَالًا أَخَذَ فِي الْإِقَامَةِ، فَلَمَّا أَنْ قَالَ قَدْ قَامَتِ الصَّلَاةُ، قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَقَامَهَا اللهُ وَأَدَامَهَا. وَقَالَ فِي سَائِرِ الْإِقَامَةِ كَنَحْوِ حَدِيثِ عُمَرَ رَضِيَ اللهُ عَنْهُ فِي الْأَذَانِ.

It has been narrated from Abu Umaamah ؓ or some other companions of the prophet ﷺ that Bilal ؓ started calling out the *iqaamah*, and when he said "*qad qaamatis- salaah"*, the prophet ﷺ said, "*Aqaamah-Allaahu wa adaamahaa"* and he kept repeating the words of the *iqaamah* in the same way as related in the narration of Umar ؓ in which he ﷺ repeated after the *adhaan*.(49)

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(48) Sahih Muslim; 1/167 | Sunan Abu Dawud; 1/85 | Sahih Ibn Khuzaimah; 1/248 No. 417 | Sahih Ibn Hibbaan; p 535 No. 1685

(49) Sunan Abu Dawud; 1/85 | Al-Sunan Al-Kubraa li Al-Baihaqi; 1/411 | Kanz ul-Ummaal; 8/169 No. 23258

Dua (supplication) after the *Adhaan*

﴿46﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ اَللّٰهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلاَةِ القَائِمَةِ آتِ مُحَمَّدًا الوَسِيلَةَ وَالفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ القِيَامَةِ.

Jabir ؓ has narrated that the messenger of Allah ﷺ said, "Whoever says this *du'aa* after hearing the *adhaan*, then my intercession will become *wajib* for him on the day of resurrection".

"Allaahumma rabba hadhihid-da' watit-taammati was-salaatil qaa imati, aati Muhammadanil-waseelata wal-fadheelata, wab-athhu maqaamam-mahmoodanil-ladhi wa-'adtahu."

Translation of *du'aa*

O Allah! Lord of this perfect call and of the *salaah* which is going to be established! Grant Muhammad ﷺ the right of intercession and superiority and send him to the best and the highest place in paradise which you have promised him.(50)

﴿47﴾ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

In sunan kubraa of Baihaqi and other books, the words "*innaka laa tukhliful mi'aad*" (Translation "Indeed, You do not break Your promise.") has been recorded with a strong *sanad* (chain of narrators).(51)

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(50) Sahih Bukhari; 1/86 | Sunan Abu Dawud; 1/85 | Jami' Tirmidhi; 1/51

(51) Al-Sunan Al-Kubra li Al-Baihaqi; 1/410 | Al-Dawat Al-Kabeer li Al-Baihaqi; 1/34 | Ihya Uloom Al-Deen li Al-Ghazaali; 1/182

The number of rak'ats

The number of *rak'ats* for *fardh* (obligatory) *salaah*

Fajr	*2 rak'aats*
Dhur	*4 rak'aats*
' Asr	*4 rak'aats*
Maghrib	*3 rak'aats*
'Ishaa	*4 rak'aats*

The above mentioned numbers of *rak'ats* for the *fardh* (obligatory) *salaah* are established through the *tawaatur* (continues uninterrupted transmitted) actions of the *Ummah*. Aside from this, the exact numbers have been mentioned in the books of *hadith* in great detail. One hadith is mentioned below;

46 عَنْ أَبِي مَسْعُودٍ، قَالَ أَتَى جِبْرِيلُ عَلَيْهِ السَّلَامُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ قُمْ فَصَلِّ وَذَلِكَ دُلُوكَ الشَّمْسِ حِينَ مَالَتِ الشَّمْسُ فَقَامَ فَصَلَّى الظُّهْرَ أَرْبَعًا ثُمَّ أَتَاهُ حِينَ كَانَ ظِلُّهُ مِثْلَهُ فَقَالَ قُمْ فَصَلِّ فَصَلَّى الْعَصْرَ أَرْبَعًا ثُمَّ أَتَاهُ حِينَ غَرَبَتِ الشَّمْسُ فَقَالَ قُمْ فَصَلِّ فَصَلَّى الْمَغْرِبَ ثَلَاثًا ثُمَّ أَتَاهُ حِينَ غَابَ الشَّفَقُ فَقَالَ قُمْ فَصَلِّ فَصَلَّى الْعِشَاءَ الْآخِرَةَ أَرْبَعًا ثُمَّ أَتَاهُ حِينَ بَرَقَ الْفَجْرُ فَقَالَ قُمْ فَصَلِّ فَصَلَّى الصُّبْحَ رَكْعَتَيْنِ ثُمَّ أَتَاهُ مِنَ الْغَدِ فِي الظُّهْرِ حِينَ صَارَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ فَقَالَ قُمْ فَصَلِّ فَصَلَّى الظُّهْرَ أَرْبَعًا ثُمَّ أَتَاهُ حِينَ صَارَ ظِلُّهُ مِثْلَيْهِ فَقَالَ قُمْ فَصَلِّ فَصَلَّى الْعَصْرَ أَرْبَعًا ثُمَّ أَتَاهُ الْوَقْتَ بِالْأَمْسِ حِينَ غَرَبَتِ الشَّمْسُ فَقَالَ قُمْ فَصَلِّ فَصَلَّى الْمَغْرِبَ ثَلَاثًا ثُمَّ أَتَاهُ بَعْدَ أَنْ غَابَ الشَّفَقُ وَأَظْلَمَ فَقَالَ

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قُمْ فَصَلِّ فَصَلَّى الْعِشَاءَ الْآخِرَةَ أَرْبَعًا ثُمَّ أَتَاهُ حِينَ أَسْفَرَ الْفَجْرُ فَقَالَ قُمْ فَصَلِّ فَصَلَّى الصُّبْحَ رَكْعَتَيْنِ.

Abu Mas'ud al-Ansari ﷺ has narrated that Jibrael ﷺ came to the prophet ﷺ and asked him to stand and offer *salaah*. This was in the afternoon when the sun had moved past the zenith. So the messenger of Allah ﷺ stood up and offered the four *rak'aats* of *Dhur*.

Then Jibrael ﷺ came to him ﷺ when the length of the shadow was equal to the height of an object and told the prophet ﷺ to stand and offer *salaah*. He ﷺ prayed four *rak'ats* of '*Asr*. Then Jibrael ﷺ came when the sun had set and he said (to him) to stand and offer *salaah*. So the prophet ﷺ offered three *rak'ats* of *Maghrib*. Jibrael ﷺ came when the twilight had disappeared and said (to him) to offer *salaah*. So the prophet ﷺ offered four *rak'ats* of '*Ishaa*. Then Jibrael ﷺ came at dawn and said to the prophet ﷺ to offer *salaah*, so he ﷺ offered two *rak'ats* of the morning *salaah*.(52)

Sunnah Mu'akkadah is twelve *rak'at*. The details are

- 2 *rak'ats* before *Fajr*
- 4 *rak'ats* before *Dhur* and 2 *rak'aats* after *Dhur*
- 2 *rak'ats* after *Maghrib*
- 2 *rak'ats* after '*Ishaa*

﴿49﴾ عَنْ أُمِّ حَبِيبَةَ، قَالَتْ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى فِي يَوْمٍ وَلَيْلَةٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً بُنِيَ لَهُ بَيْتٌ فِي الجَنَّةِ أَرْبَعًا قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ المَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ

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(52) Musnad Ishaq ibn Rahawiyah, ref; Nasb Al-Raayah; 1/223 | Al-Mu'jam Al-Kabir li Al-Tabaraani; 7/129-130 No. 14143 | Al-Sunan Al-Kubraa li Al-Baihaqi; 1/361

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العِشَاءِ، وَرَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ صَلَاةِ الْغَدَاةِ.

Umme Habibah ؓ has narrated that the messenger of Allah ﷺ said; "Whoever offers twelve *rak'ats* during the day and night, will have a house built for himself in Paradise - four before *Dhur*, two after *Dhur*, two after *Maghrib*, two after '*Ishaa*, and two before *Fajr*."(53)

The *Rak'ats* of *Fajr*

- 2 *rak'ats Sunnah Mu'akkadah*
- 2 *rak'ats Fardh* (obligatory)

﴿50﴾ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، قَالَتْ لَمْ يَكُنِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى شَيْءٍ مِنَ النَّوَافِلِ أَشَدَّ مِنْهُ تَعَاهُدًا عَلَى رَكْعَتَيِ الفَجْرِ.

'Aaisha ؓ has narrated that the messenger of Allah ﷺ would not offer the other *nafl salaahs* with as much commitment as the two *rak'ats* of Fajr.(54)

﴿51﴾ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا تَدَعُوهُمَا، وَإِنْ طَرَدَتْكُمُ الْخَيْلُ.

Abu Hurairah ؓ has narrated that the messenger of Allah ﷺ said, "Do not leave the two *rak'ats* of *Fajr* even if you are trampled by horses".(55)

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(53) Jami' Tirmidhi; 1/94 | Sahih Muslim; 1/251

(54) Sahih Bukhari; 1/156 | Sahih Muslim; 1/251

(55) Sunan Abu Dawud;1/186 | Sharah Ma'aani Al-Aathaar; 1/209

The *Rak'ats* of *Dhur*

- 4 *rak'ats* *Sunnah mu'akkadah*
- 4 *rak'ats* *Fardh* (obligatory)
- 2 *rak'ats* *Sunnah muakkadah*
- 2 *rak'ats* *Nafl* (supererogatory)

(52) عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ لاَ يَدَعُ أَرْبَعًا قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ قَبْلَ الغَدَاةِ

'Aaisha ؓ has narrated that the prophet ﷺ never left the four *rak'ats* before *Dhur*, and the two *rak'ats* before *Fajr*."(56)

(53) عَنْ أُمِّ حَبِيبَةَ، قَالَتْ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى قَبْلَ الظُّهْرِ أَرْبَعًا
وَبَعْدَهَا أَرْبَعًا حَرَّمَهُ اللهُ عَلَى النَّارِ.

Umme-Habibah ؓ has narrated that the messenger of Allah ﷺ said, "Whoever offers four *rak'ats* before *Dhur* and four *rak'ats* after *Dhur*, then Allah will make him *haraam* (forbidden) upon the hell fire.(57)

Note; The previous narration of Umme-Habibah ؓ provides the proof for the two *rak'ats Sunnah Mu'akkadah*, and this narration mentions the four *rak'ats* after *Dhur*. The two *rak'ats* other than the *sunnah mu'akkadah* are *nafl* (supererogatory).

The *Rak'ats* of *'Asr*

- 4 *rak'ats* *Sunnah ghair mu'akkadah*
- 4 *rak'ats* *Fardh* (obligatory)

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(56) Sahih Bukhari; 1/157
(57) Jami'' Tirmidhi; 1/98

﴿54﴾ عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ رَحِمَ اللهُ امْرَأً صَلَّى قَبْلَ العَصْرِ أَرْبَعًا.

Abdullah ibn Umar ؓ has narrated that the prophet ﷺ said, "May Allah have mercy on the one who offers four *rak'ats* before '*Asr.*"(58)

The *Rak'ats* of *Maghrib*

- 3 *rak'ats* *Fardh* (obligatory)
- 2 *rak'ats* *Sunnah Mu'akkadah*
- 2 *rak'ats* *Nafl* (supererogatory)

﴿55﴾ عَنِ ابْنِ عُمَرَ قَالَ مَنْ رَكَعَ بَعْدَ الْمَغْرِبِ أَرْبَعَ رَكَعَاتٍ كَانَ كَالْمُعْقِبِ غَزْوَةً بَعْدَ غَزْوَةٍ.

Ibn Umar ؓ has narrated, "The one who offers four *rak'ats* after *maghrib* is like the one who proceeds from one battle to another battle".(59)

﴿56﴾ وَعَنْ أَبِي مَعْمَرٍ عَبْدِ اللهِ بْنِ سَخْبَرَةَ ﵀ قَالَ كَانُوا يَسْتَحِبُّونَ أَرْبَعَ رَكَعَاتٍ بَعْدَ الْمَغْرِبِ.

Abu Ma'mar Abdullah ibn Sakhbarah ﵀ has narrated that the companions of the prophet ﷺ used to prefer performing the four *rak'ats* after *maghrib*.(60)

The *Rak'ats* of '*Ishaa*

- 4 *rak'ats* *Sunnah Ghair Mu'akkadah*
- 4 *rak'ats* *Fardh* (obligatory)

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(58) Jami' Tirmidhi; 1/98

(59) Musannaf Abdur Razzaaq; 2/415 No. 4740

(60) Mukhtasar Qiyaam Al-Layl li Al-Marwazi; p 85

- 2 *rak'ats* *Sunnah Mu'akkadah*
- 2 *rak'ats* *Nafl* (supererogatory)
- 3 *rak'ats* *Witr*
- 2 *rak'ats* *Nafl* (supererogatory)

﴿57﴾ وَعَنْ سَعِيدِ بْنِ جُبَيْرٍ رَحِمَهُ اللهُ كَانُوا يَسْتَحِبُّونَ أَرْبَعَ رَكَعَاتٍ قَبْلَ الْعِشَاءِ الْآخِرَةِ.

Saeed ibn Jubair ؒ has narrated that the companions of the prophet ﷺ used to prefer offering four *rak'ats* before '*Ishaa*.(61)

﴿58﴾ حَدَّثَنَا زُرَارَةُ بْنُ أَوْفَى، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّهَا سُئِلَتْ عَنْ صَلَاةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ كَانَ يُصَلِّي بِالنَّاسِ الْعِشَاءَ، ثُمَّ يَرْجِعُ إِلَى أَهْلِهِ فَيُصَلِّي أَرْبَعًا، ثُمَّ يَأْوِي إِلَى فِرَاشِهِ،

Zuraarah ibn Awfa ؒ has narrated that once *'Aaisha* ؓ was asked about the *salaah* of the messenger of Allah ﷺ which he used to offer in the middle of the night. She said, "The prophet ﷺ used to offer the '*ishaa salaah* in congregation and then return home where he would offer four *rak'ats* and then he would lay down to rest".(62)

﴿59﴾ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُوتِرُ بِثَلَاثٍ يَقْرَأُ فِي أَوَّلِ رَكْعَةٍ بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى وَفِي الثَّانِيَةِ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَفِي الثَّالِثَةِ قُلْ هُوَ اللهُ أَحَدٌ وَالْمُعَوِّذَتَيْنِ.

'Aaisha ؓ has narrated that the prophet ﷺ used to offer three *rak'ats* for *witr*. In the first *rak'at*, he would recite *sabbehisma rabbikkal a'alaa*, in the second *rak'at, qul ya ayyuhal kafiroon* and in the third *rak'at, qul huwAllahu ahad* and (or one of) the *muaw-wadha-tain* (surah Al-Falaq and surah An-

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(61) Mukhtasar Qiyaam Al- Layl li Al-Marwazi; p 85

(62) Sunan Abu Dawud; 1/197

Naas).(63)

﴿60﴾ عَنْ أَبِي سَلَمَةَ، قَالَ سَأَلْتُ عَائِشَةَ، عَنْ صَلَاةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ كَانَ يُصَلِّي ثَلَاثَ عَشْرَةَ رَكْعَةً، يُصَلِّي ثَمَانَ رَكَعَاتٍ، ثُمَّ يُوتِرُ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ،

Abu Salama ibn Abdur Rahman ؒ has narrated that I asked *'Aaisha* ؓ regarding the *salaah* of the prophet ﷺ, so she ؓ said, "He ﷺ used to offer thirteen rak'ats (in total). He ﷺ would first offer eight *rak'ats* (*tahajjud*), then he would offer *witr salaah*, and then he would offer two *rak'ats* while sitting".(64)

﴿61﴾ عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي بَعْدَ الوِتْرِ رَكْعَتَيْنِ.

Umme-Salamah ؓ has narrated that the prophet ﷺ used to offer two *rak'aats* after *witr*.(65)

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(63) Sharah Ma'aani Al-Aathaar li Tahaawi; 1/200 | Sahih Ibn Hibbaan; p 718 No. 2448 | Musannaf Abdur Razzaaq; 2/254 No. 1257

(64) Sahih Muslim; 1/254 | Sahih Bukhari; 1/155

(65) Jami'' Tirmidhi; 1/108 | Sunan Ibn Maajah; 1/83

The Method of Salaah

Making the intention

﴿62﴾ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ

Allah says,

"*They were not ordered but to worship Allah, making their submission exclusive for him with integrity.*"(66)

﴿63﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْأَعْمَالُ بِالنِّيَّاتِ.

Umar ibn Al-Khattab ؓ has narrated that the messenger of Allah ﷺ said, "Deeds are determined according to the intentions".(67)

Facing the *Qiblah*

﴿64﴾ وَحَيۡثُ مَا كُنتُمۡ فَوَلُّواْ وُجُوهَكُمۡ شَطۡرَهُۥۗ

Alla says,

"*And, wherever you be, turn your faces in its direction.*"(68)

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(66) Surah Al-Bayyinah; 5

(67) Musnad Abu Hanifah li Al-Haarithi; 1/250 No. 264 | Sahih Bukhari; 1/2

(68) Surah Al-Baqarah; 144

﴾65﴿ عَنْ أَبِي هُرَيْرَةَ ... قَالَ إِذَا قُمْتَ إِلَى الصَّلاَةِ فَأَسْبِغِ الوُضُوءَ، ثُمَّ اسْتَقْبِلِ القِبْلَةَ ...

Abu Hurairah ؓ has narrated that the messenger of Allah ﷺ said, "Whenever you stand to offer *salaah*, make *wudhu* properly and then face the *Qiblah*."(69)

At the time of standing towards *Qiblah*, the face must be directed towards *Ka'bah*

﴾66﴿ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، قَالَ بَيْنَا النَّاسُ بِقُبَاءٍ فِي صَلاَةِ الصُّبْحِ، إِذْ جَاءَهُمْ آتٍ، فَقَالَ إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الكَعْبَةَ، فَاسْتَقْبِلُوهَا، وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّأْمِ، فَاسْتَدَارُوا إِلَى الكَعْبَةِ.

Abdullah ibn Umar ؓ has narrated that some people (companions of the prophet ﷺ) were offering their morning *salaah* in masjid-Quba when a person came and said, "The messenger of Allah ﷺ has received revelation last night and he ﷺ has been commanded to turn his face towards *ka'bah*. All of you should turn your faces towards the *ka'bah*."

Prior to this, their faces were towards *Shaam* (*Bait Al-Maqdis*) so they turned themselves towards *Ka'bah* (while in *salaah*).(70)

Facing the *Qiblah* while saying the *Takbir*

Abu Hurairah ؓ has narrated that once when the

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(69) Sahih Bukhari; 2/286 | Sahih Muslim; 1/170

(70) Sahih Bukhari; 1/58 | Sahih Muslim; 1/200

messenger of Allah ﷺ was teaching a man the method of offering *salaah*, he ﷺ said,

﴿67﴾ ثُمَّ اسْتَقْبِلِ القِبْلَةَ، فَكَبِّرْ...

"Then turn your face towards *Qiblah* and say the *takbeer.*"⁽⁷¹⁾

Qiyaam (Standing)

﴿68﴾ وَقُومُواْ لِلَّهِ قَٰنِتِينَ

Allah says, "*And stand before Allah in total devotion.*" ⁽⁷²⁾

﴿69﴾ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُ قَالَ ... فَسَأَلْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّلاَةِ، فَقَالَ صَلِّ قَائِمًا ...

Imran ibn Husain ؓ has said, "I asked the messenger of Allah ﷺ about *salaah.* He ﷺ told me to offer it while standing."⁽⁷³⁾

Keeping the gaze at the place of *sajdah* when standing in *Qiyaam*

﴿70﴾ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَا أَنَسُ اجْعَلْ بَصَرَكَ حَيْثُ تَسْجُدُ.

Anas ؓ has narrated that the messenger of Allah ﷺ said, "O Anas! Keep your eyes on the place of your *sajdah*.⁽⁷⁴⁾

⁽⁷¹⁾ Sahih Bukhari; 2/986 | Sahih Muslim; 1/170

⁽⁷²⁾ Surah Al-Baqarah; 238

⁽⁷³⁾ Sahih Bukhari; 1/150 | Sunan Abu Dawud; 1/144

⁽⁷⁴⁾ Al-Sunan Al-Kubraa li Al-Baihaaqi; 2/284 | Mishkaat al-Masaabih;1/91

﴿71﴾ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ قَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَفْتَحَ الصَّلَاةَ... وَيَشْخَصُ بِبَصَرِهِ إِلَى مَوْضِعِ سُجُوْدِهِ ...

Ibn Abbaas ؓ has narrated, "When ever the messenger of Allah ﷺ began his *salaah*; he would keep his gaze on the place of his sajdah."(75)

Saying the *Takbir-e-Tahrimah*

﴿72﴾ وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ

Allah says, "*and pronounces the name of his Lord, then offers salaah*."(76)

﴿73﴾ عَنْ عَلِيٍّ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ مِفْتَاحُ الصَّلَاةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ.

Ali ؓ has narrated that the messenger of Allah ﷺ said, "The key to *salaah* is *tahaarah* (cleanliness) and its *tehreem* (start) is saying *Allaahu-Akbar* and its *tahleel* (end) is *tasleem* (saying the *salaam* at the end)."(77)

The words of *Takbir*

﴿74﴾ وَرَبَّكَ فَكَبِّرْ

Allah says, "*And pronounce the greatness of your Lord*."(78)

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(75) At-Targheeb wa Al-Tarheeb li Qawam As-Sunnah Al-Asbahaani; 1/421

(76) Surah Al-A'alaa; 15

(77) Jami' Tirmidhi; 1/6 | Sunan Abu Dawud; 1/98

(78) Surah Al-Mud'dathir; 3

﴿75﴾ عَنْ مُحَمَّدِ بْنِ مَسْلَمَةَ أَنَّ رَسُولَ اللهِ صَلَّى عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَامَ يُصَلِّي تَطَوُّعًا قَالَ اَللهُ أَكْبَرُ.

Muhammad ibn Maslamah ؓ has narrated that whenever the messenger of Allah ﷺ stood for *nafl salaah*, he would say *Allaahu Akbar.*[79]

Imaam's calling out *Takbir* in a loud (audible) voice

﴿76﴾ عَنْ سَعِيدِ بْنِ الْحَارِثِ قَالَ اشْتَكَى أَبُو هُرَيْرَةَ أَوْ غَابَ فَصَلَّى أَبُو سَعِيدٍ الْخُدْرِيُّ فَجَهَرَ بِالتَّكْبِيرِ حِينَ افْتَتَحَ وَحِينَ رَكَعَ.

Saeed ibn Harith ؓ has narrated, "Once Abu Hurairah ؓ was ill or had gone somewhere, so Abu Saeed Khudri ؓ led the *salaah*, and he called out the *takbir* in an audible voice at the time of starting the *salaah*, and at the time of going into *ruku'*." [80]

Muqtadi and *Munfarid's* saying the *takbir* silently

'Aaisha ؓ has mentioned about the *salaah* of the prophet ﷺ at the time of his final illness and death that;

﴿77﴾ وَخَرَجَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُهَادَى بَيْنَ رَجُلَيْنِ كَأَنِّي أَنْظُرُ إِلَيْهِ يَخُطُّ بِرِجْلَيْهِ الْأَرْضَ، فَلَمَّا رَآهُ أَبُو بَكْرٍ ذَهَبَ يَتَأَخَّرُ، فَأَشَارَ إِلَيْهِ أَنْ صَلِّ، فَتَأَخَّرَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ،

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[79] Sunan Nasaa'i; 1/143 | Al-M'ujam Al-Kabir li Al-Tabaraani; 8/226 No. 15857

[80] Al-Sunan Al-Kubra li Al-Baihaaqi; 2/18 | Sahih Bukhari; 1/114

وَقَعَدَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى جَنْبِهِ وَأَبُو بَكْرٍ يُسْمِعُ النَّاسَ التَّكْبِيرَ.

"Then the prophet ﷺ came out with the help of two men, one on each side, as though I am still looking at him, dragging his legs on the ground. Abu Bakr ؓ wanted to retreat but the prophet ﷺ beckoned him to carry on and the prophet ﷺ was carried till he sat beside Abu Bakr ؓ. And Abu Bakr ؓ was repeating the *takbirs* in an audible voice for the *muqtadis* to hear.(81)

There are 22 *Takbirs* in a 4 *rak'at salaah*

﴾78﴿ عَنْ عِكْرِمَةَ، قَالَ صَلَّيْتُ خَلْفَ شَيْخٍ بِمَكَّةَ، فَكَبَّرَ ثِنْتَيْنِ وَعِشْرِينَ تَكْبِيرَةً

Ikrimah ؒ has narrated that he offered *salaah* behind a *shaykh* at Makkah, who recited the *takbir* 22 times.(82)

Note; by the word "Shaykh," it is implied Abu Hurairah ؓ as explained in Sunan Al-Tahaawi vol.1, p.161.

Abu Maalik Ash'ari ؓ once gathered the people and taught them the method of *salaah* of the prophet ﷺ. This *hadith* includes the following words;

﴾79﴿ ثُمَّ صَلَّى بِهِمُ الظُّهْرَ يُكَبِّرُ فِيهِمَا اثْنَتَا وَعِشْرِينَ تَكْبِيرَةً

"He ﷺ led the people in *Dhur salaah* which had 22 *takbirs*."(83)

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(81) Sahih Bukhari; 1/98-99

(82) Sahih Bukhari; 1/108

(83) Musannaf Abdur Razzaaq; 2/40 No. 2509

Rafa' Yadain (Raising the Hands) in the beginning of *salaah*

﴿80﴾ عَنِ ابْنِ عُمَرَ، وَابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ تُرْفَعُ الْأَيْدِي فِي سَبْعِ مَوَاطِنَ، فِي افْتِتَاحِ الصَّلَاةِ ...

Ibn Umar ؓ and Ibn Abbaas ؓ have narrated that the prophet ﷺ said, "The hands are raised on seven occasion; (One of them is) in the beginning of *salaah* (that is, at the time of *takbir-e-tahreemah*).(84)

﴿81﴾ عَنْ وَائِلِ بْنِ حُجْرٍ، قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِينَ افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ.

Waa'il ibn Hujr ؓ has narrated that, "I saw the prophet ﷺ raising his hands when starting the *salaah*."(85)

The method of *Rafa' Yadayn* (Raising the Hands)

﴿82﴾ عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا كَبَّرَ لِلصَّلَاةِ نَشَرَ أَصَابِعَهُ.

Abu Hurairah ؓ has narrated; "Whenever the messenger of Allah ﷺ used to say the *takbir* for salaah, he ﷺ used to keep his fingers spread apart."(86)

How far should the hands be raised at the time of *Takbir Tahrimah*?

﴿83﴾ عَنْ عَبْدِ الْجَبَّارِ بْنُ وَائِلٍ، عَنْ أَبِيهِ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا افْتَتَحَ الصَّلَاةَ

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(84) Sharah Ma'aani Al-Aathaar li Tahaawi; 1/416

(85) Sunan Abu Dawud; 1/112

(86) Jami' Tirmidhi; 1/56 | Sahih Ibn Khuzaimah,; 1/263 No. 458

رَفَعَ يَدَيْهِ حَتَّى تَكَادَ إِبْهَامَاهُ تُحَاذِي شَحْمَةَ أُذُنَيْهِ.

Waa'il ibn Hujr ؓ has narrated, "I saw that when the prophet ﷺ would start his *salaah*, he would raise his hands (*rafa' yadayn*) until his thumbs would touch his ear lobes." (87)

﴾84﴿ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا أُذُنَيْهِ ... وَفِي رِوَايَةٍ حَتَّى يُحَاذِيَ بِهِمَا فُرُوعَ أُذُنَيْهِ.

Maalik ibn Al-Huwayrith ؓ has narrated "When the messenger of Allah ﷺ would say the *takbir*, he would raise both of his hands parallel to his ears." In another narration, it is recorded "he would align them up to his ear lobes." (88)

The palms should be facing the *Qiblah* at the time of raising the hands (*Rafa' Yadayn*)

﴾85﴿ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَفْتَحَ أَحَدُكُمُ الصَّلَاةَ فَلْيَرْفَعْ يَدَيْهِ، وَلْيَسْتَقْبِلْ بِبَاطِنِهِمَا الْقِبْلَةَ، فَإِنَّ اللهَ أَمَامَهُ.

Abdullah ibn Umar ؓ has narrated that the messenger of Allah ﷺ said, "Whenever any of you starts his *salaah*, then let him raise his hands and make his palms face the *Qiblah* because Allah is in front of him."(89)

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(87) Sunan Nasaa'i 1/141 | Sunan Abu Dawud; 1/112 | Musannaf Ibn Abi Shaibahh; 2/406 No. 2425

(88) Sahih Muslim; No. 25 (391) and 26 (391) | Al-Muhallah li Ibn Hazm; 2/264 | Musannaf Ibn Abi Shaibahh; 2/407 No. 2589

(89) Al-Mu'jam Al-Awsat li Al-Tabaraani; 6/9 No. 7801 | Al-Sunan Al-Kubra li Al-Bayhaqi; 2/27 | Majma Al-Zawaa'id; 2/270 No. 2589

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Holding the left hand with the right hand

﴿86﴾ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّا مَعْشَرَ الْأَنْبِيَاءِ أُمِرْنَا أَنْ نُؤَخِّرَ سُحُورَنَا وَنُعَجِّلَ فِطْرَنَا وَأَنْ نُمْسِكَ بِأَيْمَانِنَا عَلَى شَمَائِلِنَا فِي صلاتنا.

Ibn Abbaas ؓ has narrated that the messenger of Allah ﷺ said, "We, the group of prophets were commanded to delay the *suhur* (eating before dawn for fasting), to hasten the *iftar* (breaking the fast), and to offer *salaah* while holding the left hand with the right hand. (90)

Placing the right hand on the wrist of the left hand

﴿87﴾ أَنَّ وَائِلَ بْنَ حُجْرٍ الْحَضْرَمِيَّ أَخْبَرَهُ قَالَ قُلْتُ لَأَنْظُرَنَّ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَيْفَ يُصَلِّي، فَنَظَرْتُ إِلَيْهِ حِينَ قَامَ، فَكَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى حَاذَتَا أُذُنَيْهِ، ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى ظَهْرِ كَفِّهِ الْيُسْرَى، وَالرُّسْغِ، وَالسَّاعِدِ.

Waa'il ibn Hujr ؓ has narrated, "I wanted to see how the messenger of Allah ﷺ offer his *salaah*. So I saw that he ﷺ stood for *salaah*, said the *Takbir*, and raised both of his hands parallel to his ears, then he ﷺ placed his right hand on the back and the wrist and forearm of his left hand."(91)

﴿88﴾ عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ كَانَ النَّاسُ يُؤْمَرُونَ أَنْ يَضَعَ الرَّجُلُ الْيَدَ الْيُمْنَى عَلَى ذِرَاعِهِ

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(90) Sahih Ibn Hibbaan; p 554-555 No. 1770 | Al-Mujam Al-Awsat li Al-Tabaraani; 3/179 No. 4249 | Al-Mu'jam Al-Kabir li Al-Tabaraani; 5/233 No. 10693

(91) Sahih Ibn Hibbaan; p 577 No. 1860 | Sunan Nasaa'i; 1/141 | Sunan Abu Dawud; 1/112

اليُسْرَى فِي الصَّلاَةِ

Sahl ibn Sa'd ؓ said, "The people (that is, companions of the prophet ﷺ and the *tabi'een*) used to be ordered to place their right hands on their left hands at the time of *salaah*."(92)

Placing the hands under the navel

﴿89﴾ عَنْ عَلْقَمَةَ بْنِ وَائِلِ بْنِ حُجْرٍ، عَنْ أَبِيهِ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَضَعَ يَمِينَهُ عَلَى شِمَالِهِ فِي الصَّلَاةِ تَحْتَ السُّرَّةِ.

Waa'il ibn Hujr ؓ said, "I saw that the prophet ﷺ placed his right hand on his left hand under his navel in *salaah*."(93)

﴿90﴾ عَنْ أَبِي جُحَيْفَةَ عَنْ عَلِيٍّ ؓ قَالَ إِنَّ مِنَ السُّنَّةِ فِي الصَّلاةِ وَضْعُ الأَكُفِّ عَلَى الأَكُفِّ تَحْتَ السُّرَّةِ.

Ali ؓ said, "The *sunnah* of *salaah* is to place the (right) hand on the (left) hand under the navel."(94)

﴿91﴾ عَن أَنَسٍ قَالَ ثَلَاثٌ مِنْ اَخْلَاقِ النُّبُوَّةِ تَعْجِيْلُ الْاِفْطَارِ وَ تَاخِيْرُ السُّحُوْرِ وَ وَضْعُ الْيَدِ الْيُمْنَى عَلَى الْيُسْرَى فِى الصَّلاةِ تَحْتَ السُّرَّة.

Anas ؓ has said, "Three things are from the characteristics of prophethood; to hasten breaking the fast (*iftar*), delaying the pre-dawn meal (*sahari*) and placing the right hand on the left hand under the navel.(95)

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(92) Sahih Bukhari; 1/102

(93) Musannaf Ibn Abi Shaibah; 3/321-322 No. 3959

(94) Al-Ahaadith Al-Mukhtarah li Al-Maqdasi; 2/387 | Musannaf Ibn Abi Shaibah; 3/324 No. 3966

Reciting the *Thanaaa* (*Subhaanak-Allahumma*)

﴿92﴾ عَنْ أَبِي سَعِيدٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ قَالَ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ.

Abu Sa'eed al-Khudri رضي الله عنه has narrated that whenever the messenger of Allah ﷺ started his *salaah*; he ﷺ would recite "*Subhaanak-Allahum-ma wa bihamdika wa tabaarakasmuka wa ta'aalaa jadduka wa laa ilaaha ghairuk.*"(96)

Translation of the Thanaaa;

"O Allah! All glory be to You, and praise be to You; blessed is Your name and exalted is Your majesty, and there is none worthy of worship besides You.

﴿93﴾ عَنْ عَبْدَةَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، كَانَ يَجْهَرُ بِهَؤُلَاءِ الْكَلِمَاتِ يَقُولُ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ، تَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ.

Abdah رحمه الله has narrated that Umar ibn Al-Khattaab رضي الله عنه used to recite these words in an audible voice - *Subhaanak Allaahumma*…till the end. (This was most likely for the purpose of teaching others in that part of *Salaah*).(97)

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(95) Jawhar Al-Naqi Ala Al-Bayhaqi; 2/32

(96) Sunan Nasaa'i; 1/143

(97) Sahih Muslim; 1/172

Reciting the *Thanaa* in an inaudible voice

﴾94﴿ عَنْ إِبْرَاهِيمَ، قَالَ أَرْبَعٌ يُخَافِتُ بِهِنَّ الْإِمَامُ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ ...

Ibrahim Nakh'ee رحمه الله has stated, "There are four things which the *Imaam* should recite in an inaudible voice. The first of them is *Subhaanak-Allahum-ma*."(98)

Reciting *A'oudhubillaah*

﴾95﴿ فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ

Allah says, "*So, when you recite the Quran, seek the protection of Allah against shaitaan, the accursed.*" *(That is, reciting A'oudhubillaah)* (99)

﴾96﴿ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ قَبْلَ الْقِرَاءَةِ أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

Abu Sa'eed Al-Khudri رضي الله عنه has narrated that the messenger of Allah ﷺ used to recite "*A'oudhubillaahi min-ash-shaitaanir-rajeem*" before the recitation of the Quran.(100)

Reciting *Bismillaah*

﴾97﴿ عَنْ ابْنِ عَبَّاسٍ، قَالَ كَانَ النَّبِيُّ ﷺ يَفْتَتِحُ صَلَاتَهُ بِبِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ.

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(98) Kitaab Al-Aathaar li Abi Hanifah; 1/108 No. 83 | Musannaf Abdur Razzaaq; 2/57 No. 2599

(99) Surah Al-Nahl; 98

(100) Musannaf Abdur Razzaaq; 2/56 No. 2599

Ibn Abbaas ؓ has said, "The prophet ﷺ used to start his *salaah* with *Bismillaahir-rahmaanir raheem*." (101)

﴿98﴾ عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ قَرَأَ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ.

It has been narrated about Abdullah Ibn Umar ؓ that whenever he started his *salaah*, he would recite *Bismillaahir-rahmaanir raheem*.(102)

Reciting *A'oudhubillaah* and *Bismillaah* in an inaudible voice

﴿99﴾ عَنْ أَنَسٍ، قَالَ صَلَّيْتُ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، فَلَمْ أَسْمَعْ أَحَدًا مِنْهُمْ يَقْرَأُ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ.

Anas ؓ has said, "I have prayed *salaah* behind the messenger of Allah ﷺ, Abu Bakr ؓ, Umar ؓ, and Uthman ؓ. I have never heard any of them recite *Bismillaahir-rahmaanir raheem (loudly)*."(103)

﴿100﴾ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُسِرُّ بِبِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ فِي الصَّلَاةِ وَأَبُو بَكْرٍ وَعُمَرُ.

Anas ؓ has narrated that the messenger of Allah ﷺ, Abu Bakr ؓ, and Umar ؓ would recite *Bismillaahir rahmanir raheem* in a low voice in *salaah*.(104)

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(101) Jami' Tirmidhi; 1/57

(102) Musannaf Ibn Abi Shaibah; 1/449

(103) Sahih Muslim; 1/172

(104) Sahih Ibn Khuzaimah; 1/277 No. 494

﴿101﴾ عَنْ أَبِي وَائِلٍ، قَالَ كَانَ عُمَرُ وَعَلِيٌّ رَضِيَ اللهُ عَنْهُمَا لَا يَجْهَرَانِ بِبِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ
وَلَا بِالتَّعَوُّذِ، وَلَا بِالتَّأْمِينِ.

Abu Wa'il ؓ has narrated that Umar ؓ and Ali ؓ did not recite *Bismillaahir rahmanir raheem*, *A'oudhubillaah*, and *Ameen* in an audible voice.(105)

﴿102﴾ عَنْ عَبْدِ اللهِ، أَنَّهُ كَانَ يُخْفِي بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ، وَالِاسْتِعَاذَةَ وَرَبَّنَا لَكَ الْحَمْدُ.

It is narrated about Abdullah ibn Mas'ud ؓ that he used to recite *Bismillaahir-rahmaanir-raheem*, *A'oudhubillaah*, and *Rabbanaa lakal hamd* in a low voice.(106)

Imam* and *Munfarid*'s adding another *surah* with *Fatihah

﴿103﴾ عَنْ عُبَادَةَ بْنِ الصَّامِتِ، يَبْلُغُ بِهِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ
الْكِتَابِ فَصَاعِدًا. قَالَ سُفْيَانُ لِمَنْ يُصَلِّي وَحْدَهُ.

Ubada ibn Al-Samit ؓ has narrate that the prophet ﷺ said, "Whoever does not recite *surah Faatihah* and more (that is, one more *surah or equal to it*), his *salaah* is not valid."

The narrator of this *hadith*, Sufyan ؒ said that this ruling is for the one who is offering *salaah* alone. (107)

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(105) Sharah Ma'aani Al-Aathaar li Tahaawi; 1/150

(106) Musannaf Ibn Abi Shaibah; 1/150

(107) Sunan Abu Dawud; 1/126 | Sahih Muslim; 1/169 | Sunan Nasaa'i; 1/145

﴿104﴾ عَنْ أَبِي سَعِيدٍ قَالَ رَسُولُ اللهِ ﷺ وَلَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِالْحَمْدِ وَسُورَةٍ فِي فَرِيضَةٍ أَوْ غَيْرِهَا.

Abu Saeed ؓ has narrated that the messenger of Allah ﷺ said, "Whoever does not recite *Alhamdulillaah* and another *surah* in *fardh* or in other *salaahs*, then his *salaah* is not valid."(108)

After *Fatihah*, reciting *Bismillaah* before the new *surah*

﴿105﴾ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُسِرُّ بِبِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ فِي الصَّلَاةِ وَأَبُو بَكْرٍ وَعُمَرُ.

"Anas ibn Maalik ؓ has narrated that the messenger of Allah ﷺ, Abu Bakr ؓ and Umar ؓ would always recite *Bismillaahir-rahmaanir-raheem* in a low voice in *salaah*.(109)

﴿106﴾ عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ قَرَأَ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ، فَإِذَا فَرَغَ مِنَ الْحَمْدِ قَرَأَ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ.

It has been narrated about Abdullah Ibn 'Umar ؓ that whenever he would start his *salaah*, he would recite *Bismillaahir-rahmaanir-raheem*, and when he would finish reciting *surah Faatihah*, he would recite *Bismillaahir-rahmaanir-raheem*.(110)

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(108) Jami' Tirmidhi; 1/55 | Sunan Ibn Maajah; 1/60

(109) Sahih Ibn Khuzaimahh; 1/277 No. 494

(110) Musannaf Ibn Abi Shaibah; 3/377 No. 4178

Muqtadis remain silent at the time of *Qiraa'at* (recitation)

﴿107﴾ وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُواْ لَهُۥ وَأَنصِتُواْ لَعَلَّكُمْ تُرْحَمُونَ

Allah says "*And when the Quran is recited, listen to it and be silent, so that you may be blessed.*"(110)

﴿108﴾ عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ قَالَ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَرَأَ فِي الصَّلاةِ أَجَابَهُ مَنْ وَرَاءَهُ إِذَا قَالَ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ قَالُوا مِثْلَ مَا يَقُولُ حَتَّى تَنْقَضِيَ الْفَاتِحَةُ وَالسُّورَةُ فَلَبِثَ مَا شَاءَ اللهُ أَنْ يَلْبَثَ ثُمَّ نَزَلَتْ وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ فَقَرَأَ وَأَنْصِتُوا.

Muhammad ibn Ka'b al-Qurazi رحمه الله has narrated that (in the beginning) when the messenger of Allah ﷺ would recite in *salaah*, the *muqtadis* would also recite along with him, so much so that when he ﷺ would recite *Bismillaahir-rahmaanir raheem*, the *muqtadis* would also recite it behind him until the end of *Surah Faatihah* and another *surah*. This practice continued until as long as Allah willed it. Then the verse "*wa idha quri'al quraanu*" was revealed, (this changed and) then the prophet ﷺ would recite and the companions رضي الله عنهم would remain silent.(111)

﴿۞﴾ قَالَ ابْنُ تَيْمِيَّةَ الْحَنْبَلِيُّ وَقَوْلُ الْجُمْهُورِ هُوَ الصَّحِيحُ فَإِنَّ اللهَ سُبْحَانَهُ قَالَ وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ. قَالَ أَحْمَدُ أَجْمَعَ النَّاسُ عَلَى أَنَّهَا نَزَلَتْ فِي الصَّلَاةِ.

Allaamah Ibn Taymiyyah has stated that the view of the majority of scholars (which is the prohibition of reciting *Surah Al-Faatihah* behind the *imaam*) is correct because Allah says, "When the *Quran* is recited, listen to it and be silent, so that you may be blessed." Imam Ahmad رحمه الله says that there is agreement among the people that this verse (al-Araf 204) was revealed regarding *salaah*.(112)

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(110) Surah al-Araf; 204

(111) Tafseer Ibn Abi Haatim; 4/259 No. 9493

﴿109﴾ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَرَأَ فَأَنْصِتُوا، وَإِذَا قَالَ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ، فَقُولُوا آمِينَ.

Abu Hurairah ﵁ has narrated that the messenger of Allah ﷺ said that, "The *imaam* is chosen for the purpose that he be followed. When he says *takbir*, then say *takbir*, and when he recites, then remain silent, and when he says *ghairil-maghdubi 'alaihim wa lad daal-leen*, then say *Aameen*." (113)

﴿110﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا، أَنَّ رَجُلًا قَرَأَ خَلْفَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الظُّهْرِ أَوِ الْعَصْرِ، قَالَ قَالَ فَأَوْمَأَ إِلَيْهِ رَجُلٌ فَنَهَاهُ فَأَبَى، فَلَمَّا انْصَرَفَ قَالَ أَتَنْهَانِي أَنْ أَقْرَأَ خَلْفَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ فَتَذَاكَرْنَا ذَلِكَ حَتَّى سَمِعَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى خَلْفَ إِمَامٍ، فَإِنَّ قِرَاءَةَ الْإِمَامِ لَهُ قِرَاءَةٌ.

Jabir ibn Abdullah ﵁ has narrated that a man recited behind the prophet ﷺ in *Dhuhr* or *'Asr salaah*, so another man gestured towards him to try to prevent him from reciting, but the man did not stop. When he finished his *salaah*, he said to the man who was trying to stop him – "Are you preventing me from reciting behind the prophet ﷺ?" We discussed this issue until the prophet ﷺ heard it, so he ﷺ said, "Whoever offers *salaah* behind the *imaam*, the recitation of the *imaam* is the recitation for the *muqtadi*." (114)

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(112) Fataawah Ibn Taymiyyah; 22/150

(113) Sunan Ibn Maajah; 1/61 | Musannaf Ibn Abi Shaibah; 3/282 No. 3820 | Sunan Nasaa'i; 1/146

(114) Kitab Al-Aathaar li Abi Hanifah, Riwaayat Abi Yusuf; p 23-24

The recitation of the *Imam* is the recitation of the *Muqtadi*

﴿111﴾ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللهِ ﷺ مَنْ كَانَ لَهُ إِمَامٌ فَقِرَاءَةُ الْإِمَامِ لَهُ قِرَاءَةٌ.

Jabir ؓ has narrated that the messenger of Allah ﷺ said, "Whoever offers *salaah* behind the *imam*, the recitation of the *imaam* is the recitation for the *muqtadi*."(115)

﴿112﴾ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ كَانَ إِذَا سُئِلَ هَلْ يَقْرَأُ أَحَدٌ خَلْفَ الإِمَامِ؟ يقول إِذَا صَلَّى أَحَدُكُمْ خَلْفَ الإِمَامِ فَحَسْبُهُ قِرَاءَةُ الإِمَامِ، وَإِذَا صَلَّى وَحْدَهُ فَلْيَقْرَأْ، قَالَ وَكَانَ عَبْدُ اللهِ بْنُ عُمَرَ لاَ يَقْرَأُ خَلْفَ الإِمَامِ.

Whenever Abdullah ibn 'Umar ؓ was asked, if someone is behind the *imaam*, should he recite? He would answer, "When a person is offering *salaah* behind the *imaam*, then the *imaam's* recitation is sufficient for him. And if he is offering *salaah* alone [by himself], then he should recite."

Abdullah ibn 'Umar ؓ himself would not recite behind the *maam*.(116)

Saying *Aameen* when the *Imam* recites '*wa lad-daal-leen*'

﴿113﴾ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا قَالَ الإِمَامُ (وفى رواية إِذَا قَالَ الْقَارِئُ) غَيْرِ المَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ، فَقُولُوا آمِينَ.

Abu Hurairah ؓ has narrated that the messenger of Allah ﷺ said, "When the *imaam* recites *ghairil maghdubi alaihim walad*

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(115) Ittihaf Al-Khayaraat Al-Maharah li Al-Buseeri; 2/216 No. 1832

(116) Muwatta Imaam Maalik; p 68 | Musannaf Abdur Razzaaq; 2/91 No. 2817 and 2818 | Shar Ma'aani Al-Aathaar; 1/160

-daal-leen, then say *Aameen*."(117)

﴿114﴾ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَمَّنَ الإِمَامُ، فَأَمِّنُوا،

Abu Hurairah ؓ has narrated that the messenger of Allah ﷺ said, "When the *imaam* (is about to) say *Aameen*, then say *Aameen*." (118)

Imam, *Muqtadi*, and *Munfarid's* saying *Aameen* in an inaudible voice

﴿115﴾ عَنْ وَائِلٍ، وَقَدْ سَمِعْتُهُ مِنْ وَائِلٍ، أَنَّهُ صَلَّى مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَرَأَ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ قَالَ آمِينَ، خَفَضَ بِهَا صَوْتَهُ.

Waa'il ibn Hujr ؓ has narrated that he offered *salaah* with the messenger of Allah ﷺ. When he ﷺ recited *ghairil maghdubi alaihim walad-daal-leen*, he also said *Aameen* in a low voice.(119)

﴿116﴾ عَنْ أَبِي وَائِلٍ، قَالَ كَانَ عُمَرُ وَعَلِيٌّ رَضِيَ اللهُ عَنْهُمَا لَا يَجْهَرَانِ بِبِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ وَلَا بِالتَّعَوُّذِ، وَلَا بِالتَّأْمِينِ.

Waa'il ibn Hujr ؓ has narrated that 'Umar ؓ and Ali ؓ would not recite *Bismillaahir-rahmaanir-raheem*, *Isti'aadah*, and *Aameen* in an audible voice.(120)

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(117) Sahih Bukhari; 1/108 | Sahih Muslim; 1/176

(118) Sahih Bukhari; 1/108 | Sahih Muslim; 1/176

(119) Musnad Abu Dawud Al-Tayalisi; 1/577 No. 1117 | Musnad Ahmad; 14/285 No. 18756 | Al-M'ujam Al-Kabir li Al-Tabaraani; 9/138 No. 17472

(120) Sharah Ma'aani Al-Aathaar li Tahaawi; 1/150

﴾117﴿ عَنْ إِبْرَاهِيمَ قَالَ خَمْسٌ يُخْفِيَنَّ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَالتَّعَوُّذُ، وَبِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ، وَآمِينَ، وَاللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ.

It's been narrated from Ibraahim Nakh'ee رحمه الله that, "Five things should be recited in a low voice; *Subhaana kallaahumma wa bihamdika*, *Isti'aadah*, *Bismillaahir rahmaanir raheem*, *Aameen*, and *Allaahum-ma rabbanaa lakal hamd*." (121)

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Performing *Ruku'* (bowing)

﴾118﴿ وَٱرْكَعُواْ مَعَ ٱلرَّٰكِعِينَ

Allah says, "*and bow down with those who bow.*" (122)

﴾119﴿ إِذَا قُمْتَ إِلَى الصَّلاَةِ... فَكَبِّرْ وَاقْرَأْ بِمَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا.

Abu Hurairah رضي الله عنه has narrated that the prophet ﷺ while teaching someone how to offer *salaah* said, "When you stand for *salaah*, then say *Takbir*, then recite from the *Quran* whatever is easy for you, then bow down [perform *ruku'*] calmly." (123)

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(121) Musannaf Abdur Razzaaq; 2/57

(122) Surah Al-Baqarah; 43

(123) Sahih Bukhari; 1/109 | Sahih Muslim; 1/170

Going into *Ruku'* while saying the *Takbir*

﴿120﴾ أَبَا هُرَيْرَةَ، يَقُولُ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلاَةِ يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ،

Abu Hurairah ؓ has narrated that when the messenger of Allah ﷺ would stand for *salaah*, he would say *Takbir* while in *Qiyam* (standing) and he would say *Takbir* while going into *ruku'*.(124)

The method of *Ruku'*

﴿121﴾ يَا بُنَيَّ، إِذَا رَكَعْتَ فَضَعْ كَفَّيْكَ عَلَى رُكْبَتَيْكَ، وَفَرِّجْ بَيْنَ أَصَابِعَكَ، وَارْفَعْ يَدَيْكَ عَنْ جَنْبَيْكَ،

Anas ؓ has narrated that the messenger of Allah ﷺ said to him, "O my son! When you perform *ruku'*, then place both of your palms on your knees and spread out your fingers, and keep your arms separated from your sides."(125)

﴿122﴾ فَقَالَ أَبُو حُمَيْدٍ أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَكَعَ، فَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ كَأَنَّهُ قَابِضٌ عَلَيْهِمَا، وَوَتَّرَ يَدَيْهِ، فَنَحَّاهُمَا عَنْ جَنْبَيْهِ ...

وَفِي رِوَايَةِ ابنِ عُمَرَ قَالَ فَإِذَا رَكَعْتَ، فَضَعْ رَاحَتَيْكَ عَلَى رُكْبَتَيْكَ، ثُمَّ فَرِّجْ بَيْنَ أَصَابِعِكَ، ثُمَّ أَمْكُثْ حَتَّى يَأْخُذَ كُلُّ عُضْوٍ مَأْخَذَهُ،

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(124) Sahih Bukhaari; 1/109 | Sahih Muslim; 1/169

(125) Al-Mu'jam Al-Awsat li Al-Tabaraani; 4/281 No. 5991 | Al-Mu'jam Al-Awsat li Al-Tabaraani; 2/32

Abu Humaid ؓ said, “I know the prayer of the messenger of Allah better than any of you. Indeed the messenger of Allah ﷺ performed *ruku’*, and placed both of his hands upon his knees as if he was holding them and he stiffened his arms and kept them away from the sides [of his body]”.

In a narration of Ibn ‘Umar, ؓ he said, “When you perform *ruku’*, place your palms on your knees, then spread out your fingers, and remain in that state until all your limbs take their positions.”(126)

Tasbeeh* of *Ruku’

﴾123﴿ عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ لَمَّا نَزَلَتْ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ، قَالَ رَسُولُ اللهِ ﷺ اجْعَلُوهَا فِي رُكُوعِكُمْ، فَلَمَّا نَزَلَتْ سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى، قَالَ اجْعَلُوهَا فِي سُجُودِكُمْ.

Uqbah ibn Aamir ؓ has narrated that when the verse *fasab-bih bismi rab-bikal ‘azeem,* was revealed, the messenger of Allah ﷺ said to us, “put it in your *ruku’*” and when the verse containing *sab-bihisma rab-bikal ‘alaa* was revealed, he told us “put it in your *sajdah*.”(127)

﴾124﴿ عَنْ حُذَيْفَةَ، أَنَّهُ صَلَّى مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَكَانَ يَقُولُ فِي رُكُوعِهِ سُبْحَانَ رَبِّيَ الْعَظِيمِ، وَفِي سُجُودِهِ، سُبْحَانَ رَبِّيَ الأَعْلَى،

Hudhaifah ؓ has narrated that he offered *salaah* with the prophet ﷺ. He ﷺ would say *subhaana rab-biyal ‘azeem* in his *ruku'*, and *subhaana rab-biyal 'aala* in his *sajdah*.(128)

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(126) Jami’ Tirmidhi; 1/60 | Sahih Ibn Hibbaan; p 568 No. 1887
(127) Sunan Abu Dawud; 1/133 | Sunan Ibn Maajah; 1/63

Tasbeeh of *Ruku'*, its words and number

﴿125﴾ عَنْ ابْنِ مَسْعُودٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا رَكَعَ أَحَدُكُمْ، فَقَالَ فِي رُكُوعِهِ سُبْحَانَ رَبِّيَ العَظِيمِ ثَلَاثَ مَرَّاتٍ، فَقَدْ تَمَّ رُكُوعُهُ، وَذَلِكَ أَدْنَاهُ.

Abdullah ibn Mas'ud ؓ has narrated that the prophet ﷺ said, "When any of you goes into *ruku'* and says *subhana rabbiyal azeem* three times in his *ruku',* has completed his *ruku',* and this is the minimum."(129)

Imaam saying *tasmi'* and *Muqtadi's* saying *tahmeed*

﴿126﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا قَالَ الإِمَامُ سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الحَمْدُ

Abu Hurairah ؓ has narrated that the messenger of Allah ﷺ said, "When the *Imaam* says *sami-'Allaahu liman hamidah*, then say *rabbanaa lakal hamd*."(130)

Munfarid's saying both the *tasmi'* and *tahmeed*

﴿127﴾ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ

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(128) Sunan Abu Dawud; 1/134 | Jami' Tirmidhi; 1/61

(129) Jami' Tirmidhi; 1/60 | Sahih Bukhari; 1/109

(130) Sahih Muslim; 1/176 | Sahih Bukhari; 1/109

حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ، حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرَّكْعَةِ، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ رَبَّنَا لَكَ الحَمْدُ

Abu Hurairah ؓ has narrated that when the messenger of Allah ﷺ would stand for *salaah*, he would say *takbir* while in *qiyaam* (standing). Then when he would go into *ruku'*, he would say *takbir*. When he would rise from *ruku'*, he would say "*sami-'Allahu liman hamidah*." Then he would say "*rabbanaa lakal hamd*" while standing.[131]

Qawmah (standing after ruku')

﴿128﴾ ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ رَأْسَكَ حَتَّى تَعْتَدِلَ قَائِمًا،

Abu Hurairah ؓ has narrated that the prophet ﷺ said to a man while teaching him how to offer *salaah*, "Then make *ruku'* calmly, then raise your head (rise from *ruku'*) until you stand calmly." [132]

Method of *Qawmah*

﴿129﴾ وَقَالَ أَبُو حُمَيْدٍ الساعدى رَفَعَ النَّبِيُّ ﷺ وَاسْتَوَى حَتَّى يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ.

Abu Humaid al-Saa'di ؓ has narrated that the prophet ﷺ raised his head from *ruku'* and stood until all of his limbs came to their positions.[133]

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[131] Sahih Bukhari; 1/109

[132] Sahih Bukhari; 1/109 | Sahih Muslim; 1/170

[133] Sahih Bukhari; 1/110

'Aaisha ؓ has narrated regarding the *salaah* of the prophet ﷺ,

﴿130﴾ وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ، حَتَّى يَسْتَوِيَ قَائِمًا،

When he ﷺ would raise his head from *ruku'*, he ﷺ would not go into *sajdah* until he would stand up straight.(134)

Du'aa of *Qawmah*

﴿131﴾ عَنْ رِفَاعَةَ بْنِ رَافِعٍ الزُّرَقِيِّ، قَالَ كُنَّا يَوْمًا نُصَلِّي وَرَاءَ النَّبِيِّ ﷺ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ
قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ، قَالَ رَجُلٌ وَرَاءَهُ رَبَّنَا وَلَكَ الحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

Rifaa'ah ibn Raafi' al-Zuraqi ؓ has narrated, "One day we offered *salaah* behind the prophet ﷺ. Whe he ﷺ raised his head from *ruku'*, he said *sami 'Alalahu liman hamidah*. So a person behind him said "*rabbanaa wa lakal hamdu hamdan kathiran tayyiban mubaarakan feeh.*" (135)

Not raising the hands (*rafa' yadayn*) when going into *ruku'* and when rising from *ruku'*

﴿132﴾ قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ۝١ ٱلَّذِينَ هُمْ فِي صَلَاتِهِمْ خَٰشِعُونَ

Allah says, "*Success is really attained by the believers who are concentrative (khaashe') in their salaah.*"(136)

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(134) Sahih Muslim; 1/194

(135) Sahih Bukhari; 1/110 | Sunan Abu Dawud; 1/119

(136) Surah Mu'minoon; 1-2

Ibn Abbaas ؓ regarding the meaning (commentary) of this verse says,

﴿133﴾ مُخْبِتُوْنَ، مَتَوَاضِعُوْنَ لَا يَلْتَفِتُوْنَ يَمِيْناً وَ لَا شِمَالاً وَلَا يَرْفَعُوْنَ اَيْدِيَهُمْ فِي الصَّلَاةِ.

Khaashe' (concentrative) people refers to those people who stand with submissiveness and humbleness, who don't look right and left, and do not raise their hands in *salaah* [that is they do not do *rafa' yadayn* in *salaah*].(137)

Imaam Hasan Basri ؒ has said regarding the *tafseer* (commentary) of this verse,

﴿134﴾ خَاشِعُوْنَ الَّذِيْنَ لَا يَرْفَعُوْنَ أَيْدِيَهُمْ فِي الصَّلَاةِ إِلَّا فِي التَّكْبِيْرَةِ الْأُوْلٰى.

"*Khaashe*' (concentrative) refers to those people who do not raise their hands in *salaah* except in *takbir-e-tahreemah,* [that is they do not do *rafa' yadayn* during the *salaah* except in the beginning of it]." (138)

﴿135﴾ عَنْ عَبْدِ اللهِ قَالَ أَلَا أُخْبِرُكُمْ بِصَلَاةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ فَقَامَ فَرَفَعَ يَدَيْهِ أَوَّلَ مَرَّةٍ ثُمَّ لَمْ يُعِدْ.

Abdullah ibn Mas'ud ؓ said, "Should I not tell you about the *salaah* of the messenger of Allah ﷺ?" The narrator said that, "he (Ibn Mas'ud ؓ) then stood up and raised his hands (*rafa' yadayn*) the first time (in *takbir-e-tahreemah*) and he did not do so again (in the entire *salaah*)." (139)

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(137) Tafseer Ibn Abbaas; p 212

(138) Tafseer Samarqandi; 2/408

(139) Sunan Nasaa'i; 1/158 | Sunan Abu Dawud; 1/116 | Jami' Tirmidhi; 1/56

﴿136﴾ عَنْ عَبْدِ اللهِ قَالَ صَلَّيْتُ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ فَلَمْ يَرْفَعُوا أَيْدِيَهُمْ إِلَّا عِنْدَ افْتِتَاحِ الصَّلَاةِ.

Abdullah ibn Mas'ud ؓ has said, "I prayed *salaah* with the messenger of Allah ﷺ, Abu Bakr ؓ, and 'Umar ؓ. They did not raise their hands during *salaah* except when starting the *salaah*."(140)

﴿137﴾ عَنْ عَلِيٍّ قَالَ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ كَبَّرَ، وَرَفَعَ يَدَيْهِ حَذْوَ مِنْكَبَيْهِ ... وَفِيْ رِوَايَةٍ ... أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ فِي أَوَّلِ الصَّلَاةِ ثُمَّ لَا يَعُودُ.

Ali ؓ has stated that, "when the messenger of Allah ﷺ would stand for the *fardh salaah*, he would say the *takbir* and raise his hands upto his shoulders." And in another narration it is mentioned that the prophet ﷺ "would raise his hands (*rafa' yadayn*) only in the beginning of *salaah* and would not do it again." (141)

﴿138﴾ الْبَرَاءِ بْنَ عَازِبٍ يَقُوْلُ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَتّٰى يُحَاذِيَ مَنْكَبَيْهِ لَا يَعُوْدُ بِرَفْعِهِمَا حَتّٰى يُسَلِّمَ مِنْ صَلَاتِهِ

Baraa ibn 'Aazib ؓ has narrated that, "when the messenger of Allah ﷺ would start his *salaah*, he would raise his hands (*rafa' yadayn*) until he would bring them aligned to his shoulders. He would not raise his hands (*rafa' yadayn*) again till the end of the *salaah*."(142)

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(140) Mu'jam Al-Shiyokh li Al-Isma'ili; 1/693 No. 318 | Musnad Abi Ya'laa Al-Mawsili; 8/453 No. 5039

(141) Musannaf Abdur Razzaaq; 2/51 No. 2569 | Al-Ilal li Al-Dari-Qutni; 4/106 Q. 457

(142) Musnad Abu Hanifah, Riwaayat of Abi Nu'aim; p 344 No. 225 | Sunan Abu Dawud; 1/117

﴿139﴾ سَالِمُ بْنُ عَبْدِ اللهِ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ وَبَعْدَ مَا يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ فَلَا يَرْفَعُ، وَلَا بَيْنَ السَّجْدَتَيْنِ.

Saalim bin Abdullah رحمه الله has narrated from his father Abdullah ibn 'Umar رضي الله عنه, "I saw the messenger of Allah ﷺ raise his hands (*rafa' yadayn*) when he started his *salaah*. He would not raise his hands (*rafa' yadayn*) when going into *ruku'* and when rising from *ruku'*, nor between the two *sajdahs*."(143)

﴿140﴾ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ كُنَّا مَعَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ نَرْفَعُ اَيْدِيْنَا فِیْ بَدْءِ الصَّلَاةِ وَفِیْ دَاخِلِ الصَّلَاةِ عِنْدَ الرُّكُوْعِ، فَلَمَّا هَاجَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِلَى الْمَدِيْنَةِ تَرَک رَفْعَ الْيَدَيْنِ فِیْ دَاخِلِ الصَّلَاةِ عِنْدَ الرُّكُوْعِ وَثَبَتَ عَلَى رَفْعِ الْيَدَيْنِ فِیْ بَدْءِ الصَّلَاةِ.

Abdullah ibn 'Umar رضي الله عنه has stated, "When we were in *Makkah* with the messenger of Allah ﷺ [before *Hijrah*], we used to raise our hands (*rafa' yadayn*) in the beginning of *salaah* and in *ruku'*. When the prophet ﷺ migrated to *Madinah*, he discontiued the *rafa' yadayn* of the *ruku*' during the salaah and only continued raising his hands (*rafa' yadayn*) in the beginning of *salaah*.(144)

Going into *sajdah* while saying *takbir*

﴿141﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱرْكَعُواْ وَٱسْجُدُواْ وَٱعْبُدُواْ رَبَّكُمْ وَٱفْعَلُواْ ٱلْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

Allah says, "*Oh those who believe, bow down in ruku'*

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(143) Musnad Al-Humaidi; 2/277 No. 614 | Musnad Abu 'Awaanah; 1/334 No. 1251

(144) Akhbaar Al-Fuqahaa wa'l-Muhaditheen li Al-Qeerwaani; p 214 No. 378

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and bow down in sajdah and worship your Lord and do good, so that you achieve success."(145)

﴿142﴾ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ، ... ثُمَّ يُكَبِّرُ حِينَ يَهْوِي سَاجِدًا،

Abu Hurairah ﵁ has stated, "When the messenger of Allah ﷺ would stand for *salaah*, he would say the *takbir,* [he would similarly say *takbir* for every *rukn* (movements of *salaah*)]. Then he would say *takbir* when he would go into *sajdah*."(146)

﴿143﴾ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ كَانَ يُكَبِّرُ فِي كُلِّ صَلاَةٍ مِنَ المَكْتُوبَةِ، وَغَيْرِهَا فِي رَمَضَانَ وَغَيْرِهِ ... ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ،

Abu Salamah ibn Abdur-Rahman has narrated that Abu Hurairah ﵁ would say *takbir* in *fardh* and non-*fard salaah* (*nafl* etc.), *salaah* of *Ramadhan* and other than *Ramadhan*... Then he ﵁ would say *takbir* when making *sajdah*.(147)

Placing the knees, then hands, then forehead on the ground when making *sajdah*

﴿144﴾ عَنْ وَائِلِ بْنِ حُجْرٍ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَضَعُ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ إِذَا سَجَدَ

Waa'il ibn Hujr ﵁ has narrated that when the messenger of Allah ﷺ would perform *sajdah*; he ﷺ would place his knees on the ground before his hands.(148)

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(145) Surah Al-Hajj; 77

(146) Sahih Muslim; 1/169

(147) Sahih Bukhari; 1/110

﴿145﴾ عَنْ أَنَسٍ، قَالَ رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَبَّرَ فَحَاذَى بِإِبْهَامَيْهِ أُذُنَيْهِ ثُمَّ رَكَعَ حَتَّى اسْتَقَرَّ كُلُّ مَفْصِلٍ مِنْهُ، وَانْحَطَّ بِالتَّكْبِيرِ حَتَّى سَبَقَتْ رُكْبَتَاهُ يَدَيْهِ.

Anas ؓ has stated that, "I saw the messenger of Allah ﷺ saying *takbir* and placing both of his thumbs aligned to his ears, then he went into *ruku'* until his limbs came to their positions. Then he ﷺ went down (to prostrate) while saying *takbir* until his knees touched the ground before his hands."(149)

Performing *sajdah* on seven limbs

﴿146﴾ عَنِ ابْنِ عَبَّاسٍ، أُمِرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْضَاءٍ، وَلاَ يَكُفَّ شَعَرًا وَلاَ ثَوْبًا الجَبْهَةِ، وَاليَدَيْنِ، وَالرُّكْبَتَيْنِ، وَالرِّجْلَيْنِ.

Ibn Abbas ؓ has narrated that the prophet ﷺ was commanded to perform *sajdah* on seven limbs, and not to tuck his hair and not to gather his clothes (during the *salaah*). (Those limbs are) the forehead, both hands, both knees, and both feet.(150)

The number and words of *tasbeeh* of *sajdah*

﴿147﴾ عَنْ ابْنِ مَسْعُودٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ... وَإِذَا سَجَدَ، فَقَالَ فِي سُجُودِهِ

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(148) Sahih Ibn Khuzaimahh; 1/342 No. 626

(149) Mustadrak li Al-Haakim; 1/3

(150) Sahih Bukhari; 1/112 | Sahih Muslim; 1/193

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سُبْحَانَ رَبِّيَ الأَعْلَى ثَلَاثَ مَرَّاتٍ، فَقَدْ تَمَّ سُجُودُهُ وَذَلِكَ أَدْنَاهُ.

Abdullah ibn Mas'ud ؓ has reported that the prophet ﷺ said, "Whenever any of you performs *sajdah*, he should say *Subhaana rabbi-yal a'laa* three times and his *sajdah* will be complete. And this is the least amount."(151)

Raising the head from *sajdah* after saying *takbir*

﴿148﴾ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ... ثُمَّ يُكَبِّرُ حِينَ يَهْوِي سَاجِدًا، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ

Abu Hurairah ؓ has stated that, "Whenever the messenger of Allah ﷺ would stand for *salaah*, he would say *takbir* while in *qiyaam* (standing, and he would continue saying the other *takbirs* in a similar manner). And when going down for *sajdah*, he would say *takbir*, and when raising his head from *sajdah*, he would say *takbir*."(152)

Jalsah (sitting) between the two *sajdah*s

﴿149﴾ ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ وَتَطْمَئِنَّ جَالِسًا.

Abu Hurairah ؓ has narrated that the prophet ﷺ said to a man while teaching him how to perform *salaah*, "Then perform *sajdah* calmly, then raise your head from *sajdah* and sit calmly." (153)

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(151) Jami' Tirmidhi; 1/60 | Sunan Ibn Maajah; 1/63

(152) Sahih Muslim; 1/169

Du'aa of *Jalsah*

﴿150﴾ عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ فِي صَلَاةِ اللَّيْلِ: اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاجْبُرْنِي، وَاهْدِنِي، وَارْزُقْنِي، وَمِثْلُهُ عَن عَلِيٍّ ؓ

Ibn Abbas ؓ has narrated that the prophet ﷺ would recite the following *du'aa* between the two *sajdahs* (of the night *salaah tahajjud*, *nafl salaah* etc),

"O my Lord! Forgive me, and have mercy on me, remove my weaknesses, grant me sustenance, and elevate me."(154)

Performing the second *sajdah* after saying *takbir*

﴿151﴾ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ... ثُمَّ يُكَبِّرُ حِينَ يَهْوِي سَاجِدًا، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ.

Abu Hurairah ؓ has stated that, "Whenever the messenger of Allah ﷺ would stand for *salaah*, he would say *takbir* when standing (in *qiyam*, and he would continue saying *takbirs* in a similar manner). And, when bending for *sajdah*, he would say *takbir*, and when raising his head from *sajdah*, he would say *takbir*."(155)

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(153) Sahih Bukhari; 1/109 | Sahih Muslim; 1/170

(154) Sunan Ibn Maajah; 1/64 | Musannaf Abdur Razzaaq; 2/123 No. 3014

(155) Sahih Muslim; 1/169

In *sajdah*, the face should be between the hands

﴿152﴾ عَنْ أَبِي وَائِلِ بْنِ حُجْرٍ قَالَ صَلَّيْتُ خَلْفَ رَسُولِ اللهِ ﷺ فَكَانَ إِذَا سَجَدَ وَضَعَ وَجْهَهُ بَيْنَ كَفَّيْهِ

Waa'il ibn Hujr ؓ has stated, "I offered *salaah* behind the messenger of Allah ﷺ. When he ﷺ would perform *sajdah*, he would place his face between his palms."(156)

Joining the fingers

﴿153﴾ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَجَدَ ضَمَّ أَصَابِعَهُ.

Waa'il ibn Hujr ؓ has narrated that when the prophet ﷺ would perform *sajdah*, he would join his fingers.(157)

Keeping the tip of the fingers in the direction of *Qiblah*

﴿154﴾ فَقَالَ أَبُو حُمَيْدٍ السَّاعِدِيُّ أَنَا كُنْتُ أَحْفَظَكُمْ لِصَلاَةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حِذَاءَ مَنْكِبَيْهِ ... فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلاَ قَابِضِهِمَا، وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ.

Abu Humaid al-Saa'idi ؓ said, "I know the *salaah* of the messenger of Allah ﷺ better than all of you. I saw that when he ﷺ would say the *takbir*, he would bring his hands upto his shoulders. And when he ﷺ would perform *sajdah*, he would place his hands on the ground in such a way that they would be neither too spread out, nor too close together (rather he would place them moderately). And he ﷺ would place his fingers pointing towards *Qiblah*."(158)

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(156) Sharah Maa'ani Al-Athaar li Tahaawi; 1/182

(157) Sahih Ibn Khuzaimahh; 1/347 No. 642 | Sahih Ibn Hibbaan; p 593 No. 1920

﴿155﴾ عَنْ حَفْصِ بْنِ عَاصِمٍ قَالَ صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ فَفَرَّجْتُ بَيْنَ أَصَابِعِي حِينَ سَجَدْتُ، فَقَالَ يَا ابْنَ أَخِي، اضْمُمْ أَصَابِعَكَ إِذَا سَجَدْتَ، وَاسْتَقْبِلِ الْقِبْلَةَ، وَاسْتَقْبِلْ بِالْكَفَّيْنِ الْقِبْلَةَ، فَإِنَّهُمَا يَسْجُدَانِ مَعَ الْوَجْهِ

Hafs ibn 'Asim ؒ has stated, "I offered *salaah* beside Abdullah ibn 'Umar ؓ. When I performed *sajdah*, I spread out my fingers, so Ibn 'Umar ؓ said, "O nephew! When you perform *sajdah*, join your fingers and point them towards *Qiblah*. And also place your palms pointing towards *Qiblah* because they also perform *sajdah* along with your face."(159)

Joining the heels of the feet

﴿156﴾ قَالَتْ عَائِشَةُ زَوْجِ النَّبِيِّ فَقَدْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَكَانَ مَعِي عَلَى فِرَاشِي، فَوَجَدْتُهُ سَاجِدًا رَاصًّا عَقِبَيْهِ مُسْتَقْبِلًا بِأَطْرَافِ أَصَابِعِهِ الْقِبْلَةَ،

'*Aaisha* ؓ has stated, "Once (during night time) I could not find the messenger of Allah ﷺ even though he ﷺ was lying down next to me. Then I found him in the state of *sajdah* and his heels were joined and his toes were pointed towards

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(158) Sahih Ibn Khuzaimah; 1/347 No. 643

(159) Musannaf Abdur Razzaaq; 2/112 No. 2938

Qiblah."[160]

Pointing the toes towards the *Qiblah*

﴾157﴿ فَقَالَ أَبُو حُمَيْدٍ السَّاعِدِيُّ أَنَا كُنْتُ أَحْفَظَكُمْ لِصَلاَةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حِذَاءَ مَنْكِبَيْهِ ... فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلاَ قَابِضِهِمَا، وَاسْتَقْبَلَ بِأَطْرَافِ أَصَبِعِ رِجْلَيْهِ الْقِبْلَةَ.

Abu Humaid al-Saa'idi ؓ has stated, "I know the *salaah* of the messenger of Allah ﷺ better than all of you. I saw that when he ﷺ would say the *takbir*, he would bring his hands upto his shoulders. And when he ﷺ would perform *sajdah*, he would place his hands on the ground in such a way that they would be neither too spread out, nor too close together (rather he would place them moderately). And he ﷺ would place his fingers pointing towards *Qiblah*."[161]

Keeping the elbows away from the sides of the body

﴾158﴿ عَنْ عَبْدِ اللهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا صَلَّى فَرَّجَ بَيْنَ يَدَيْهِ حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيْهِ.

Abdullah ibn Malik ibn Buhainah ؓ has narrated that when the prophet ﷺ would offer *salaah*, he would keep his arms spread out so much that the whiteness of his sides would be visible.

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[160] Sahih Ibn Khuzaimah; 1/351 No. 654 | Sahih Ibn Hibbaan; p 595 No. 1932

[161] Sahih Bukhari; 1/114

And it's mentioned in another narration that he ﷺ would keep his arms separated from his sides.(162)

Not spreading the elbows on the ground

﴾159﴿ عَنِ الْبَرَاءِ، قَالَ قَالَ رَسُولُ اللهِ ﷺ إِذَا سَجَدْتَ، فَضَعْ كَفَّيْكَ وَارْفَعْ مِرْفَقَيْكَ.

Baraa ibn 'Aazib ؓ has narrated that the messenger of Allah ﷺ said, "When you perform *sajdah*, place your hands (on the ground) and raise your elbows upwards."(163)

﴾160﴿ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اعْتَدِلُوا فِي السُّجُودِ، وَلاَ يَبْسُطْ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ.

Anas ibn Malik ؓ has narrated that the messenger of Allah ﷺ said, "Be moderate in your *sajdah* and none of you should spread his arms on the floor like dogs."(164)

Raising the posterior for *sajdah*

﴾161﴿ عَنْ أَبِي إِسْحَقَ، قَالَ وَصَفَ لَنَا الْبَرَاءُ السُّجُودَ فَوَضَعَ يَدَيْهِ بِالْأَرْضِ، وَرَفَعَ عَجِيزَتَهُ وَقَالَ هَكَذَا رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُ.

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(162) Sahih Bukhari; 1/112 | Sahih Ibn Khuzaimah; 1/349 No. 648

(163) Sahih Muslim; 1/194

(164) Sahih Bukhari; 1/113 | Jami' Tirmidhi; 1/63

Abu Ishaq ؒ has stated that Baraa ibn ‘Aazib ؓ showed us how to perform *sajdah*, so he placed his hands on the ground and raised his posterior and said, “I saw the Messenger of Allah ﷺ performing the *sajdah* in this manner.”(165)

Not raising the hand (*rafa’ yadayn*) when going into *sajdah* and when rising from *sajdah*

﴾162﴿ عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ إِذَا افْتَتَحَ الصَّلاَةَ ... وَكَانَ لاَ يَفْعَلُ ذَلِكَ فِي السُّجُودِ ...

وَفِيْ رِوَايَةٍ وَلاَ يَفْعَلُ ذَلِكَ حِينَ يَسْجُدُ، وَلاَ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ ...

وَفِيْ رِوَايَةٍ لَا يَرْفَعُهُمَا بَيْنَ السَّجْدَتَيْنِ.

Abdullah ibn ‘Umar ؓ has narrated that when the messenger of Allah ﷺ would begin his *salaah*, he would raise his hands parallel to his shoulders, and he would not do so in his *sajdah*s.

In another narration, it is stated that he would not raise his hands (*rafa’ yadayn*) between the two *sajdah*s.(166)

﴾163﴿ عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا، وَقَالَ بَعْضُهُمْ حَذْوَ مَنْكِبَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ وَبَعْدَ مَا يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ لَا يَرْفَعُهُمَا، وَقَالَ بَعْضُهُمْ وَلَا يَرْفَعُ بَيْنَ السَّجْدَتَيْنِ.

Abdullah ibn ‘Umar ؓ has stated, “I saw that when the messenger of Allah ﷺ would begin his *salaah*, he would raise his hands, (he would do *rafa' yadayn* in takbir tahrimah). And when he would intend to go into *ruku'*, and after raising his head from *ruku'*, he would not do *rafa' yadayn,* and he would not do *rafa' yadayn* between the *sajdah*s."(167)

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(165) Sunan Nasai; 1/166 | Sunan Abu Dawud; 1/137

(166) Sahih Bukhari; 1/102 | Sahih Muslim; 1/168

Saying *takbir* and rising for the second *rak'at*

﴿164﴾ عَنْ أَبِي هُرَيْرَةَ، قَالَ... وَكَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ يُكَبِّرُ، وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ، قَالَ اللهُ أَكْبَرُ.

Abu Hurairah ؓ has stated, "When the prophet ﷺ would perform *ruku'* and rise from *ruku'*, he would say *Allaahu Akbar*. And when he would rise after performing both *sajdahs*, he would say *Allaahu Akbar"*.(168)

Not doing *Jalsah istiraahat*

﴿165﴾ عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ النَّبِيُّ ﷺ يَنْهَضُ فِي الصَّلَاةِ عَلَى صُدُورِ قَدَمَيْهِ.

Abu Hurairah ؓ has stated, "In *salaah*, the prophet ﷺ would stand up (directly) on the toes of his feet." (169)

﴿166﴾ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ يَقُولُ رَمَقْتُ عَبْدَ اللهِ بْنَ مَسْعُودٍ فِي الصَّلَاةِ فَرَأَيْتُهُ يَنْهَضُ وَلَا يَجْلِسُ. قَالَ يَنْهَضُ عَلَى صُدُورِ قَدَمَيْهِ فِي الرَّكْعَةِ الْأُولَى وَالثَّالِثَةِ.

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(167) Musnad Abi 'Awaanah; 1/334 No. 1251

(168) Sahih Bukhari; 1/109

(169) Jami' Tirmidhi; 1/64

Abdur-Rahman ibn Yazeed said, "I observed the *salaah* of Abdullah ibn Mas'ud very attentively. I saw that he would stand and would not sit (after sajdah). In his first and second *rak'at*, he would stand up (directly after sajdah) on the toes of his feet." (170)

﴿167﴾ عَنِ الشَّعْبِيِّ، أَنَّ عُمَرَ، وَعَلِيًّا، وَأَصْحَابَ رَسُولِ اللهِ، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانُوا يَنْهَضُونَ فِي الصَّلَاةِ عَلَى صُدُورِ أَقْدَامِهِمْ.

The noble *tabi'i* Imam Sha'bi has stated that 'Umar, Ali and the other *sahaabah* of the prophet ﷺ would stand up (directly after sajdah) on the toes of their feet in *salaah*.(171)

Doing *Jalsah istiraahat* due to excuse or weakness of age

﴿168﴾ عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُوتِرُ بِتِسْعٍ، فَلَمَّا بَدَّنَ وَكَثُرَ لَحْمُهُ أَوْتَرَ بِسَبْعٍ وَصَلَّى رَكْعَتَيْنِ وَهُوَ جَالِسٌ.

Abu Umaamah has narrated that the messenger of Allah ﷺ would offer nine *rak'ats* including w*itr* (that is, it consisted of 6 *rak'ats nafl* and 3 *rak'ats witr*). When his weight increased, he ﷺ would offer seven *rak'ats* including *witr* (that is, 4 *nafl* and 3 *Witr*) and then he would offer two *rak'ats* while sitting.(172)

﴿169﴾ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ، قَالَ جَاءَنَا مَالِكُ بْنُ الْحُوَيْرِثِ – فِي مَسْجِدِنَا هَذَا – فَقَالَ إِنِّي

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(170) Musannaf Abdur Razzaaq; 2/117 No. 2971

(171) Musannaf Ibn Abi Shaibah; 3/330 No. 4004

(172) Sharah Ma'aani Al-'aathaar li Tahaawi; 1/204

لَأُصَلِّي بِكُمْ وَمَا أُرِيدُ الصَّلاَةَ، أُصَلِّي كَيْفَ رَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي، فَقُلْتُ لِأَبِي قِلاَبَةَ كَيْفَ كَانَ يُصَلِّي؟ قَالَ مِثْلَ شَيْخِنَا هَذَا، قَالَ وَكَانَ شَيْخًا، يَجْلِسُ إِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ، قَبْلَ أَنْ يَنْهَضَ فِي الرَّكْعَةِ الأُولَى.

Ayyub ؒ has narrated from Abu Qilaabah ؒ that Maalik ibn Al-Huwaireth ؓ came to our *masjid*. He ؓ said, "I will offer *salaah* in front of you. My purpose is not to offer *salaah*, rather it is to offer *salaah* (to show you) the way I saw the prophet ﷺ offer *salaah*." Ayyub ؒ said "I asked Abu Qilaabah ؒ how did the messenger of Allah ﷺ offer *salaah*?" So he replied "Just like this elderly man does." (Because of old age it was the elderly man's habit that) when he would raise his head from *sajdah* in the first *rak'at*, he would sit before standing up.(173)

Not raising the hands (*rafa' yadayn*) between the two *rak'ats*

In the narration of Abdullah ibn 'Umar ؓ it states;

﴿170﴾ عَنِ ابْنِ عُمَرَ، قَالَ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ...وَلاَ يَفْعَلُ ذَلِكَ حِينَ يَسْجُدُ، وَلاَ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ

Abdullah ibn 'Umar ؓ has said, "The messenger of Allah ﷺ would not do (*rafa' yadayn*) in his *sajdah*s. In another narration, it is stated that he would not raise his hands (that is he would not do *rafa' yadayn*) whenever he would raise his head from *sajdah*.(174)

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(173) Sahih Bukhari; 1/93

(174) Sahih Bukhari; 1/102 | Sahih Muslim; 1/168

Notes

1. It is established from this *hadith* that the person performing *salaah*, after the two *rak'ats*, when raising his head for the second and fourth *rak'ats*, should not raise his hands (that is he should not do *rafa' yadayn*).(175)

2. The raising of the hands during *ruku'* which has been mentioned in the first part of the above mentioned *hadith* has been negated by Abdullah ibn 'Umar ؓ himself in his other narrations, as established in this book with references.(176)

Starting the recitation of the second *rak'at* with *Faatihah* and *Bismillaah*

﴾171﴿ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُ أَنَّهُ كَانَ لَا يَدَعُ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ قَبْلَ السُّورَةِ وَبَعْدَهَا، إِذَا قَرَأَ بِسُورَةٍ أُخْرَى فِي الصَّلَاةِ.

It has been narrated about Ibn 'Umar ؓ that he would never leave out reciting *Bismillaahir Rahmaanir Raheem* before *surah Faatihah* and after it before starting the next *surah* in *salaah*.(177)

Making the first *rak'at* long, and the second *rak'at* short

﴾172﴿ عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ، قَالَ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي

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(175) Fath Al-Bari li Ibn Hajar; 2/288

(176) Hadith No. 139 and 140

(177) Sharah Ma'aani Al-'aathaar li Tahaawi; 1/149

الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنْ صَلاَةِ الظُّهْرِ بِفَاتِحَةِ الكِتَابِ، وَسُورَتَيْنِ يُطَوِّلُ فِي الأُولَى، وَيُقَصِّرُ فِي الثَّانِيَةِ وَيُسْمِعُ الآيَةَ أَحْيَانًا، وَكَانَ يَقْرَأُ فِي العَصْرِ بِفَاتِحَةِ الكِتَابِ وَسُورَتَيْنِ، وَكَانَ يُطَوِّلُ فِي الأُولَى، وَكَانَ يُطَوِّلُ فِي الرَّكْعَةِ الأُولَى مِنْ صَلاَةِ الصُّبْحِ، وَيُقَصِّرُ فِي الثَّانِيَةِ.

Abu Qataadah ؓ has narrated that the prophet ﷺ would recite *surah Faatihah* and two other *surahs* in the first two *rak'ats* of *Dhur salaah*. He would make the first *rak'ats* long and the second *rak'at* short. And sometimes he would let us hear some verses. In *'Asr salaah*, he would recite *surah Faatihah* and two *surahs* and he would make the first *rak'at* long and the second short. And in *Fajr salaah*, he would make the first *rak'at* long and the second *rak'at* short.(178)

Qa'dah (sitting) after every two *rak'ats*

﴾173﴿ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَسْتَفْتِحُ الصَّلَاةَ بِالتَّكْبِيرِ. وَالْقِرَاءَةِ بِالْحَمْدُ لِلهِ رَبِّ الْعَالَمِينَ ... وَكَانَ يَقُولُ فِي كُلِّ رَكْعَتَيْنِ التَّحِيَّةَ.

'Aaisha ؓ has stated, "The messenger of Allah ﷺ would begin his *salaah* with *takbir*, and he would begin *qira'at* (recitation) with *Alhamdulillaahi rabbil 'aalameen*." And he would say, "After every two *rak'ats* there is *tahiyyah"* (that is reciting *tahiyyah* while sitting).(179)

Method of doing the first *qa'dah (sitting)*

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(178) Sahih Bukhari; 1/105 | Sahih Muslim; 1/185

(179) Sahih Muslim; 1/194 | Musannaf Abdur Razzaaq; 2/134 No. 3086 | Musannaf Ibn Abi Shaibah; 3/47 No. 3040

﴿174﴾ عَبْدُ اللهِ بْنُ عُمَرَ، وَقَالَ إِنَّمَا سُنَّةُ الصَّلاَةِ أَنْ تَنْصِبَ رِجْلَكَ اليُمْنَى وَتَثْنِيَ اليُسْرَى۔

Abdullah ibn ‘Umar ؓ has stated, “The *sunnah* method of (sitting in) *salaah* is to place the right foot standing and the left foot spread out in *tashahhud*.” (180)

﴿175﴾ فَإِذَا جَلَسَ فِي الرَّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ اليُسْرَى،

Abu Humaid al-Saa’idi ؓ has stated while mentioning the *salaah* of the messenger of Allah ﷺ that, “When he would sit after two *rak’ats*, he ﷺ would sit on the left foot”, (and he would keep the right foot standing upwards).(181)

﴿176﴾ عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَسْتَفْتِحُ الصَّلَاةَ بِالتَّكْبِيرِ... وَكَانَ يَفْرِشُ رِجْلَهُ الْيُسْرَى وَيَنْصِبُ رِجْلَهُ الْيُمْنَى.

‘Aaisha ؓ has stated that, “The messenger of Allah ﷺ would begin his *salaah* with *takbir* ... and he ﷺ would spread his left foot and keep his right foot standing upwards.” (182) (In *tashahhud*).

Reciting only *tashahhud* in the first *qa’dah*

﴿177﴾ عَنْ عَبْدِ اللهِ قَالَ عَلَّمَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ نَقُولَ إِذَا جَلَسْنَا فِي الرَّكْعَتَيْنِ اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

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(180) Sahih Bukhari; 1/114

(181) Sahih Bukhari; 1/114

(182) Sahih Muslim; 1/195

Abdullah ibn Mas'ud ؓ has stated, "The messenger of Allah ﷺ taught us, when we sit after two *rak'ats* to read,

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا
وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

At-tahiyyaatu lillaahi was salawatu …till the end." (183)

﴿178﴾ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، قَالَ عَلَّمَنِي رَسُولُ اللهِ ﷺ التَّشَهُّدَ فِي وَسَطِ الصَّلَاةِ وَفِي آخِرِهَا التَّحِيَّاتُ لِلّٰهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ... قَالَ ثُمَّ إِنْ كَانَ فِي وَسَطِ الصَّلَاةِ نَهَضَ حِينَ يَفْرُغُ مِنْ تَشَهُّدِهِ.

Abdullah ibn Mas'ud ؓ has stated, "The messenger of Allah ﷺ taught me to do *tashahhud* in the middle of *salaah* and at the end of it".... He then said, "When the person offering *salaah* is in the middle of his *salaah*, then he should rise after completing the *tashahhud*." (184)

﴿179﴾ عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ لَا يَزِيدُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ عَلَى التَّشَهُّدِ.

Hasan ؒ used to say, (that the person offering *salaah)* "should not recite anything more than the *tashahhud* in the first two *rak'aats*." (185)

The words of *tashahhud*

﴿180﴾ فَالْتَفَتَ إِلَيْنَا رَسُولُ اللهِ ﷺ فَقَالَ إِنَّ اللهَ هُوَ السَّلَامُ، فَإِذَا صَلَّى أَحَدُكُمْ، فَلْيَقُلْ

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(183) Sunan Nasaa'i; 1/174 | Al-Sunan Al-Kubraa li Al-Baihaqi; 2/148

(184) Musnad Ahmad; 4/238 No. 4382

(185) Musannaf Ibn Abi Shaibah; 3/47 No. 3038

التَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا
وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ ... أَشْهَدُ أَنْ لاَ إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

Abdullah ibn Mas'ud ؓ has stated that the messenger of Allah ﷺ turned to us and said, "Indeed Allah is *As-salaam*. When any of you offers *salaah*, then he should say;

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا
وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لاَ إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

(The *tashahhud*) "*At-tahiyyatu lillahi*"…till the end.(186)

Translation of the Tashahhud

All the compliments, prayers and good things are for Allah. Peace be upon you, Oh prophet! and Allah's mercy and blessings. Peace be upon us and upon the pious servants of Allah. I bear witness that none is to be worshipped but Allah and I also bear witness that Muhammad ﷺ is his servant and his messenger.

The pointing of finger in *tashahhud*

Ali ibn Abdur Rahman Al-Muawiya has narrated that I was playing with some pebbles while in *salaah*. Abdullah ibn 'Umar ؓ saw me and said,

﴾181﴿ اِصْنَعْ كَمَا كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ، فَقُلْتُ وَكَيْفَ كَانَ رَسُولُ اللهِ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ؟ قَالَ كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ كَفَّهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى،

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(186) Sahih Bukhari; 1/115 | Sahih Muslim; 1/173

وَقَبَضَ أَصَابِعَهُ كُلَّهَا وَأَشَارَ بِإِصْبَعِهِ الَّتِي تَلِي الْإِبْهَامَ، وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى.

"Do as the messenger of Allah ﷺ used to do." I asked "What did the messenger of Allah ﷺ used to do?" He said "When the messenger of Allah ﷺ used to sit in *salaah*, he would place his right palm on his right thigh and he would keep all of his fingers together and would point with his finger of *shahaadah* (index finger). And he would keep his left palm on his left thigh."(187)

The method of pointing

﴾182﴿ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا قَعَدَ فِي التَّشَهُّدِ وَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى، وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى رُكْبَتِهِ الْيُمْنَى، وَعَقَدَ ثَلَاثَةً وَخَمْسِينَ، وَأَشَارَ بِالسَّبَّابَةِ.

Ibn 'Umar ؓ has narrated that, "Whenever the messenger of Allah ﷺ would sit in *tashahhud*, he would place his left hand on his left knee, and his right hand on his right knee. And he would make the form of the number 53 (as in Arabic numbers) with his right hand and would point with his index finger."(188)

Not moving the finger continuously when pointing

﴾183﴿ عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، أَنَّ النَّبِيَّ ﷺ كَانَ يُشِيرُ بِأُصْبُعِهِ إِذَا دَعَا، وَلَا يُحَرِّكُهَا.

Abdullah ibn Zubair ؓ has narrated that "The prophet ﷺ

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(187) Sahih Muslim; 1/216 | Sunan Abu Dawud; 1/149

(188) Sahih Muslim; 1/216

would point with his finger and would not move it."(189)

Keeping the index finger pointing until the end of *salaah* without moving it

﴿184﴾ عَاصِمُ بْنُ كُلَيْبٍ الجَرْمِيُّ، عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللّٰهُ عَنْهُ قَالَ دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يُصَلِّي وَقَدْ وَضَعَ يَدَهُ اليُسْرَى عَلَى فَخِذِهِ اليُسْرَى، وَوَضَعَ يَدَهُ اليُمْنَى عَلَى فَخِذِهِ اليُمْنَى وَقَبَضَ أَصَابِعَهُ وَبَسَطَ السَّبَّابَةَ وَهُوَ يَقُولُ يَا مُقَلِّبَ القُلُوبِ، ثَبِّتْ قَلْبِي عَلَى دِينِكَ.

'Asim ibn Kulaib ؒ has narrated from his father (Kulaib) ؒ who has narrated from his grandfather (Shahab ibn Majnun) ؓ that he ؓ said "I went to the prophet ﷺ while he was offering *salaah*. He had placed his left hand on his left thigh and his right hand on his right thigh. He ﷺ had his *shahaadah* finger (index finger) pointing out and he was reciting this *du'aa*" (190)

يَا مُقَلِّبَ القُلُوبِ، ثَبِّتْ قَلْبِي عَلَى دِينِكَ.

"O the One who turns the hearts! Make my heart steadfast on your religion".

Note; In *tashahhud*, *du'aa* is also made after *durood* close to the *salaam*. The prophet ﷺ had kept his finger pointing out in the same manner even at this time. It is clear from this that the finger should be kept pointing outwards until the end of *salaah*.

Mawlana Ashraf Ali Thaanvi ؒ has written, "I (Ashraf Ali) say that this *hadith* proves that the finger should be kept pointing outwards until the end of *salaah*."(191)

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(189) Sunan Nasaa'i; 1/187 | Sunan Abu Dawud; 1/149

(190) Jami' Tirmidhi; 2/199

(191) At-Thawab Al-Hulli alaa Jami' Al-Tirmidhi li Al-Thaanwi; 2/199

The gaze of the eyes should not be beyond the finger of *shahada* (index finger)

﴿185﴾ قَالَ لَا يُجَاوِزُ بَصَرُهُ إِشَارَتَهُ.

Abdullah ibn Zubair ؓ while describing how he saw the prophet ﷺ offering *salaah*, said; "His ﷺ gaze did not go beyond his index finger."(192)

Reciting the *tashahhud* in an inaudible voice

﴿186﴾ عَنِ ابْنِ مَسْعُودٍ، قَالَ مِنَ السُّنَّةِ أَنْ يُخْفِيَ التَّشَهُّدَ.

Abdullah ibn Mas'ud ؓ has said; "It is from the *sunnah* to recite *tashahhud* in an inaudible voice."(193)

Rising from the first *qa'dah* while saying *takbir*

﴿187﴾ عَنْ مُطَرِّفٍ، قَالَ صَلَّيْتُ أَنَا وَعِمْرَانُ، صَلاَةً خَلْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ فَكَانَ إِذَا سَجَدَ كَبَّرَ وَإِذَا رَفَعَ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ،

Mutarraf ؒ has narrated I and 'Imraan ibn Husain ؓ offered *salaah* behind Ali ibn Abi Taalib ؓ. When Ali ؓ would go into *sajdah*, he would say *takbir*, and when he would raise his head from *sajdah*, he would say *takbir*. And when he would rise after two *rak'ats*, he would say *takbir*.[194]

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(192) Sunan Abu Dawud; 1/149 | Sunan Nasaa'i; 1/173
(193) Jami' Tirmidhi; 1/65 | Sunan Abu Dawud; 1/149

Not raising the hands (*rafa' yadayn*) when starting the third *rak'at*

«188» عَنِ ابْنِ عُمَرَ، قَالَ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ نَحْوَ صَدْرِهِ، وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَلَا يَرْفَعُهُ بَعْدَ ذَلِكَ.

Ibn 'Umar ؓ has stated, "When the messenger of Allah ﷺ would begin his *salaah*, he would raise his hands (*rafa' yadayn*) towards his chest; and when he would enter into *ruku'* and when he would raise his head from *ruku'* and after that, he would not do so."[195]

Reciting *Surah Al-Faatihah* in the last two *rak'ats* of the *Fardh salaah*

«189» عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الظُّهْرِ فِي الأُولَيَيْنِ بِأُمِّ الكِتَابِ، وَسُورَتَيْنِ، وَفِي الرَّكْعَتَيْنِ الأُخْرَيَيْنِ بِأُمِّ الكِتَابِ.

Abu Qataadah ؓ has narrated that the messenger of Allah ﷺ would recite *surah Al-Faatihah* and two other *surahs* in the first two *rak'ats* of *Dhur salaah*, and he would recite only *surah Al-Faatihah* in the last two *rak'ats*.[196]

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[194] Sahih Bukhari; 1/114

[195] Naasikh Al-Hadith wa 'l-Mansukh li Ibn Shahin; p 153

[196] Sahih Bukhari; 1/107 | Sahih Muslim; 1/185

Performing the last *qa'dah*

190 قَالَ عَبْدُ اللهِ كُنَّا إِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ... فَالْتَفَتَ إِلَيْنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ اللهَ هُوَ السَّلاَمُ، فَإِذَا صَلَّى أَحَدُكُمْ، فَلْيَقُلْ التَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ ... أَشْهَدُ أَنْ لاَ إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

Abdullah ibn Mas'ud ؓ has said, "When we used to offer *salaah* behind the prophet ﷺ.... The messenger of Allah ﷺ turned to us and said, "Indeed Allah is *As-Salaam*. Whenever any of you offers *salaah*, then he should say this (*tashahhud*) "*At-tahiyyatu lillahi was-salawaatu wattayyibat*...[till the end]".[197]

191 عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، قَالَ عَلَّمَنِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ التَّشَهُّدَ فِي وَسَطِ الصَّلَاةِ وَفِي آخِرِهَا،

Abdullah ibn Mas'ud ؓ has said, "The messenger of Allah ﷺ taught me to perform *tashahhud* in the middle and in the end of *salaah*."[198]

Not doing *Tawarruk*

Sitting in *tashahhud* in the *salaah* while the posterior is placed on the ground is called *tawarruk*. This has been negated in the *ahaadeeth* (plural of hadeeth) and the mention of keeping

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[197] Sahih Bukhari; a/115 | Sahih Muslim; 1/173

[198] Musnad Ahmad; 4/328 No. 4382

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the right foot upright and the left foot spread out is recorded therein.

﴿192﴾ عَبْدُ اللهِ بْنُ عُمَرَ، وَقَالَ إِنَّمَا سُنَّةُ الصَّلاَةِ أَنْ تَنْصِبَ رِجْلَكَ اليُمْنَى وَتَثْنِيَ اليُسْرَى،

Abdullah ibn 'Umar ؓ has stated, "The *sunnah* of *salaah* is to keep the right foot standing upright and the left foot spread out."(199)

﴿193﴾ عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَسْتَفْتِحُ الصَّلَاةَ بِالتَّكْبِيرِ، وَالْقِرَاءَةِ بِالْحَمْدُ لِلهِ رَبِّ الْعَالَمِينَ، ... وَكَانَ يَفْرِشُ رِجْلَهُ الْيُسْرَى وَيَنْصِبُ رِجْلَهُ الْيُمْنَى

'*Aaisha* ؓ has stated, "The messenger of Allah ﷺ would begin his *salaah* with *takbir* and his *qiraa'at* (recitation) with "*Alhamdulillaahi rabbil 'aalameen*.... And (in *tashahhud*) he would spread his left foot and keep his right foot standing upright."(200)

Reciting the *Durood (Salutation)*

﴿194﴾ فَضَالَةَ بْنَ عُبَيْدٍ، يَقُولُ سَمِعَ رَسُولُ اللهِ ﷺ رَجُلًا يَدْعُو فِي صَلَاتِهِ لَمْ يُمَجِّدِ اللهَ، وَلَمْ يُصَلِّ عَلَى النَّبِيِّ ﷺ ، فَقَالَ رَسُولُ اللهِ ﷺ عَجِلْتَ أَيُّهَا الْمُصَلِّ، ثُمَّ عَلَّمَهُمْ رَسُولُ اللهِ ﷺ ، وَسَمِعَ رَسُولُ اللهِ ﷺ رَجُلًا يُصَلِّي، فَمَجَّدَ اللهَ وَحَمِدَهُ، وَصَلَّى عَلَى النَّبِيِّ ﷺ ، فَقَالَ رَسُولُ اللهِ ﷺ ادْعُ تُجَبْ، وَسَلْ تُعْطَ.

Fadaalah ibn 'Ubaid ؓ has stated that the messenger of Allah ﷺ heard a man supplicating in his salaah; he did not praise Allah nor send salutation (*durood)* upon the prophet ﷺ. So the messenger of Allah ﷺ said, “Oh you who pray!You have hurried.” Then the messenger of Allah ﷺ taught the people (to recite the *hamd* and *thanaa* of Allah and then to send *durood* upon the prophet ﷺ). Then the messenger of Allah ﷺ heard another man offering *salaah* glorifying Allah and saying his praise and sending *durood* on the prophet ﷺ. So the messenger of Allah ﷺ said, “Make *du’aa* because your *du’aa* will be accepted. Ask and you will be granted.”[201]

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(199) Sahih Bukhari; 1/114 | Sunan Nasaa'i; 1/173

(200) Sahih Muslim; 1/194

The words of *Durood (Salat = Salutation)*

﴿195﴾ سَأَلْنَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا يَا رَسُولَ اللهِ، كَيْفَ الصَّلاَةُ عَلَيْكُمْ أَهْلَ البَيْتِ، فَإِنَّ اللهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ عَلَيْكُمْ؟ قَالَ قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

Ka’b ibn Ujra ؓ has narrated that we asked the messenger of Allah ﷺ “O messenger of Allah ﷺ! How can we send *Durood* (*salaat* i.e salutations) on you and your *Ahlul-bayt* because Allah has taught us how to send *salaam* upon you?” So the prophet ﷺ told us to say;

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ،
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

“*Allaahumma salli ‘alaa Muhammad* […till the end].”[202]

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[201] Sunan Nasaa’i; 1/189

[202] Sahih Bukhari; 1/477

Translation of Durood

O Allah! Send mercy on Muhammad ﷺ and his descendants and his followers just as You sent mercy on Ibraahim عليه السلام and his descendants and his followers. Indeed You are the Praiseworthy, the Glorious.

O Allah, send blessings on Muhammad ﷺ and his descendants and his followers just as You blessed Ibraahim عليه السلام and his descendants and followers. Indeed, You are the praiseworthy, the glorious.

The optional *du'aa* after *tashahhud*

﴿196﴾ عَنْ عَبْدِ اللهِ، قَالَ كُنَّا إِذَا كُنَّا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الصَّلاَةِ، قُلْنَا: اَلسَّلاَمُ عَلَى ... فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ... قُولُوا اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ ... أَشْهَدُ أَنْ لاَ إِلَهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ، فَيَدْعُو.

Abdullah ibn Mas'ud رضي الله عنه has narrated that when we used to offer *salaah* behind the prophet ﷺ... He ﷺ said "Allah is *As-Salaam*. Whoever offers *salaah*, he should say *At-tahiyyaatu lillaahi* (till the end of *tashahhud*). Then he can choose whichever *du'aa* he likes and supplicate."(203)

The words of *du'aa*

﴿197﴾ رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِى ۚ رَبَّنَا وَتَقَبَّلْ دُعَآءِ رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ

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(203) Sahih Bukhari; 1/115 | Sahih Muslim; 1/173

يَقُومُ ٱلْحِسَابُ

Allah has mentioned the *du'aa* of Ibraahim ﷷ in the *Quran;*

"My Lord, make me steadfast in salaah, and from among my children as well. And, Our Lord, grant my prayer. Our Lord, forgive me and my parents and all believers on the day when reckoning shall take place." (204)

﴿198﴾ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلاَتِي، قَالَ قُلْ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلاَ يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الغَفُورُ الرَّحِيمُ.

It has been narrated that Abu Bakr As-Siddiq رضي الله عنه asked the messenger of Allah ﷺ "Teach me a *du'aa* with which I should supplicate in my *salaah*." So the prophet ﷺ told him to say this *du'aa;*

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلاَ يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الغَفُورُ الرَّحِيمُ.

Translation

"O Allah! I have been extremely unjust to myself and none grants forgiveness of sins except You. So, grant me forgiveness from yourself and have mercy upon me. Indeed You are the all-forgiving, the most Merciful."(205)

Not to precede the *Imaam* in any movements of *salaah*

﴿199﴾ عَنْ أَنَسٍ، قَالَ صَلَّى بِنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَلَمَّا قَضَى الصَّلَاةَ

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(204) Surah Ibraahim; 40-41

(205) Sahih Bukhari; 1/115 | Sahih Muslim; 1/347

أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ أَيُّهَا النَّاسُ، إِنِّي إِمَامُكُمْ، فَلَا تَسْبِقُونِي بِالرُّكُوعِ وَلَا بِالسُّجُودِ، وَلَا بِالْقِيَامِ وَلَا بِالِانْصِرَافِ،

Anas ؓ has narrated that one day the messenger of Allah ﷺ led us in *salaah*. When he finished the *salaah*, he turned to us and said "O people! I am your *imaam*. Do not precede me in making *ruku'*, *sajdah*, *qiyaam*, and in ending the *salaah*."[206]

The conclusion of the *Salaah* is with *Salaam*

﴿200﴾ عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَسْتَفْتِحُ الصَّلَاةَ بِالتَّكْبِيرِ... وَكَانَ يَخْتِمُ الصَّلَاةَ بِالتَّسْلِيمِ.

'Aaisha ؓ has stated, "The messenger of Allah ﷺ would begin his *salaah* with *takbir*, and he would end it with *salaam*."[207]

The words of *Salaam*

﴿201﴾ عَنْ عَبْدِ اللهِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ، وَعَنْ يَسَارِهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ

Abdullah ibn Mas'ud ؓ has narrated that the prophet ﷺ would turn right and then turn left for offering *salaam*. (And he

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[206] Sahih Muslim; 1/180

[207] Sahih Muslim; 1/195 | Sunan Abi Dawud; 1/121

ﷺ would say) *Assalaamu ʿAlaikum wa rahmatullaah. Assalaamu ʿAlaikum wa rahmatullaah.*(208)

The method of *Salaam*

﴿202﴾ عَنْ عَبْدِ اللهِ قَالَ رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ، وَقِيَامٍ وَقُعُودٍ، وَيُسَلِّمُ عَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ، حَتَّى يُرَى بَيَاضُ خَدِّهِ، وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللهُ عَنْهُمَا يَفْعَلَانِ ذَلِكَ.

Abdullah ibn Mas'ud ؓ has stated, "I saw that the messenger of Allah ﷺ would say *takbir* in every movement, *qiyaam*, *qa'dah* etc. And he would turn for *salaam* on his right and left side (and he would say) *Assalaamu Alaikum wa rahmatullah, Assalaamu Alaikum wa rahmatullah*, to the point that the whiteness of his cheeks would be visible. And I saw that Abu Bakr ؓ and 'Umar ؓ would also do the same."(209)

﴿203﴾ عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ كُنْتُ أَرَى رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، حَتَّى أَرَى بَيَاضَ خَدِّهِ.

'Aamir ibn S'ad ؓ has narrated from his father who said, "I saw the messenger of Allah ﷺ turn to his right and to his left to say *salaam*, so much that I was able to see the whiteness of his cheeks."(210)

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(208) Jami' Tirmidhi; 1/65 | Sharah Ma'aani Al-'aathaar li Tahaawi; 1/190

(209) Sunan Nasaa'i; 1/194

(210) Sahih Muslim; 1/216

Muqtadis turning for *Salaam* at the same time as the *Imaam*

﴿204﴾ عَنْ عِتْبَانَ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ صَلَّيْنَا مَعَ النَّبِيِّ ﷺ فَسَلَّمْنَا حِينَ سَلَّمَ.

'Itbaan ibn Maalik ؓ has stated, "We offered *salaah* with the messenger of Allah ﷺ. When he ﷺ made *salaam*, we also made *salaam*."(211)

﴿205﴾ وَكَانَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَسْتَحِبُّ إِذَا سَلَّمَ الإِمَامُ أَنْ يُسَلِّمَ مَنْ خَلْفَهُ.

Ibn 'Umar ؓ used to prefer that the *muqtadis* make *salaam* at the same time as the *imaam* makes *salaam*.(212)

Reciting audibly in *Jahri salaah*, and in an inaudible voice in *Sirri salaah*

﴿206﴾ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، يَقُولُ فِي كُلِّ صَلاَةٍ يُقْرَأُ، فَمَا أَسْمَعَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَسْمَعْنَاكُمْ، وَمَا أَخْفَى عَنَّا أَخْفَيْنَا عَنْكُمْ،

Abu Hurairah ؓ has stated, "In every *salaah*, there is *qiraa'at* (recitation of the Quran). In whichever *salaah* the messenger of Allah ﷺ made the recitation audible (that is, he recited in an audible voice); we also make the recitation audible for you. And in whichever *salaah* he ﷺ kept it secret (inaudible) from us, we also make it secret from you."(213)

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(211) Sahih Bukhari; 1/116

(212) Sahih Bukhari; 1/116

(213) Sahih Bukhari; 1/106 | Sahih Muslim; 1/170

Not closing the eyes for the duration of the *salaah*

﴿207﴾ عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ أَحَدُكُمْ فِي الصَّلَاةِ فَلَا يَغْمِضْ عَيْنَيْهِ.

Ibn Abbaas ؓ has narrated that the messenger of Allah ﷺ said, "Whenever you stand in *salaah*, do not close your eyes."(214)

T'adeel Arkaan (performing the actions of *salaah* with calmness)

﴿208﴾ إِذَا قُمْتَ إِلَى الصَّلَاةِ… فَكَبِّرْ وَاقْرَأْ بِمَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ رَأْسَكَ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ وَتَطْمَئِنَّ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ قَائِمًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا.

Abu Hurairah ؓ has narrated that a man entered the *masjid* and offered *salaah* hastily. The messenger of Allah ﷺ called the man and while teaching him the method of offering *salaah* correctly, he ﷺ said to him,

"When you stand for *salaah*, say the *takbir* and then recite as much *Quran* as is easy for you. Then perform *ruku'* so that you perform it (*ruku'*) properly and calmly, then raise your head so that you stand up straight. Then perform *sajdah* so that you perform it (*sajdah*) properly, and then rise until you stand properly. And do this in your entire *salaah*."(215)

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(214) Al-Mu'jam Al-Kabir li Al-Tabarani; 5/247 No. 10794 | Al-Mujam Al-Awsat li Al-Tabarani; 1/603 No. 2218

(215) Sahih Bukhari; 1/109 | Sahih Muslim; 1/170

The *Imaam's* keeping the *salaah* short

﴿209﴾ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ، فَلْيُخَفِّفْ، فَإِنَّ مِنْهُمُ الضَّعِيفَ وَالسَّقِيمَ وَالكَبِيرَ، وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ.

Abu Hurairah ؓ has narrated that the messenger of Allah ﷺ said, "Whenever any of you leads the people in *salaah*, then make (the *salaah*) short because amongst them are weak, ill, and elderly people. And when any of you offers *salaah* alone, then let him make the *salaah* as lengthy as he wants."(216)

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(216) Sahih Bukhari; 1/97 | Sahih Muslim; 1/188

After the Salaam

The *Imaam* turning towards the *muqtadis*

«210» عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، قَالَ كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى صَلاَةً أَقْبَلَ عَلَيْنَا بِوَجْهِهِ.

Samurah ibn Jundub ؓ said, "Whenever the messenger of Allah ﷺ would finish his *salaah,* he ﷺ would turn towards us."(218)

There are narrations from Zaid ibn Khalid al-Juhani ؓ and Anas ibn Maalik ؓ on this topic as well.(219)

Dhikr and *Adhkaar*

There are many narrations mentioning the prophet's ﷺ *awraad* and *adhkaar* after the *salaah*.

«211» عَنْ أَبِي هُرَيْرَةَ أَنَّ فُقَرَاءَ الْمُهَاجِرِينَ أَتَوْا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالُوا ذَهَبَ أَهْلُ الدُّثُورِ بِالدَّرَجَاتِ الْعُلَى، وَالنَّعِيمِ الْمُقِيمِ، فَقَالَ وَمَا ذَاكَ؟ قَالُوا يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ وَلَا نَتَصَدَّقُ، وَيُعْتِقُونَ وَلَا نُعْتِقُ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

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(218) Sahih Bukhari; 1/117

(219) Sahih Bukhari; 1/117

أَفَلَا أُعَلِّمُكُمْ شَيْئًا تُدْرِكُونَ بِهِ مَنْ سَبَقَكُمْ وَتَسْبِقُونَ بِهِ مَنْ بَعْدَكُمْ؟ وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ. قَالُوا بَلَى، يَا رَسُولَ اللهِ قَالَ تُسَبِّحُونَ، وَتُكَبِّرُونَ، وَتَحْمَدُونَ، دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ مَرَّةً. قَالَ أَبُو صَالِحٍ فَرَجَعَ فُقَرَاءُ الْمُهَاجِرِينَ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالُوا سَمِعَ إِخْوَانُنَا أَهْلُ الْأَمْوَالِ بِمَا فَعَلْنَا، فَفَعَلُوا مِثْلَهُ، فَقَالَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ.

Abu Hurairah ؓ has narrated that the poor of *muhaajireen* (migrants) came to the prophet ﷺ and they said to him "The rich have preceded us in gaining high ranks and the bounties of paradise." The prophet ﷺ asked "How?" They said, "They offer *salaah* like us, and they keep *saum* (fast) like we do, but they give *sadaqah* (charity) which we cannot give, and they set their slaves free, which we cannot do."
The prophet ﷺ said, "Should I not inform you of something that you can also become equal to those who have preceded you, and you will precede those after you, and no one can be better than you except those who do the same?" The people said "Please do tell us." He ﷺ said, "After every *salaah* recite *Subhaan-Allah*, *Alhamdulillaah*, *Allaahu-Akbar,* each 33 times."

Abu Saalih ؒ stated that those poor *muhaajireen* (after a few days) once again came to the prophet ﷺ and said, "Our wealthy brothers have become informed of this action and they have also started doing the same." The prophet ﷺ said, "It is the favour of Allah. He gives it to whomsoever He wishes." (220)

﴾212﴿ عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ مُعَقِّبَاتٌ لَا يَخِيبُ قَائِلُهُنَّ - أَوْ فَاعِلُهُنَّ - ثَلَاثٌ وَثَلَاثُونَ تَسْبِيحَةً، وَثَلَاثٌ وَثَلَاثُونَ تَحْمِيدَةً، وَأَرْبَعٌ وَثَلَاثُونَ تَكْبِيرَةً، فِي دُبُرِ كُلِّ صَلَاةٍ.

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(220) Sahih Muslim; 1/219

Ka'b ibn 'Ujrah ؓ has narrated that the messenger of Allah ﷺ said, "There are certain *tasbeehaat* (litanies) that whoever recites them after every *salaah*, will never be disappointed. 33 times *subhaan-Allah*, 33 times *Alhamdu-lillaah* and 34 times *Allaahu-Akbar*."(221)

﴾213﴿ عَنْ ثَوْبَانَ، قَالَ كَانَ رَسُولُ اللهِ ﷺ إِذَا انْصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ ثَلَاثًا وَقَالَ اَللّٰهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ. وَفِي رِوَايَةٍ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

Thawbaan ؓ has stated, "Whenever the messenger of Allah ﷺ would complete his *salaah*, he ﷺ would recite *istighfaar* three times, and he would say this du'aa "*Allaahumma antas-salaamu wa minkas-salaamu tabaarakta zal jaalali wal ikraam*." (222)

In another narration, it is mentioned "*ya zal jalaali wal ikraam*." (223)

﴾214﴿ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلاَةٍ مَكْتُوبَةٍ لاَ إِلَهَ إِلَّا اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الجَدِّ مِنْكَ الجَدُّ.

Mughirah ibn Shu'bah ؓ has narrated that after every obligatory *salaah*, the prophet ﷺ would say;

لاَ إِلَهَ إِلَّا اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الجَدِّ مِنْكَ الجَدُّ.

Translation; "There is no one worthy of worship except Allah. He is One. He has no partners. To Him belongs the kingdom and all praises and and He is Omnipotent (all doing). O Allah! Nobody can hold back what You give and nobody can give what You hold back. No riches can save anyone from Your punishment.(224)

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(221) Sahih Muslim; 1/219

(222) Sahih Muslim;1/218

(223) Sahih Bukhari; 1/117 | Sahih Muslim; 1/218

﴿215﴾ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ، يَقُولُ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى أَعْوَادِ الْمِنْبَرِ يَقُولُ مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ دُبُرَ كُلِّ صَلَاةٍ لَمْ يَمْنَعْهُ مِنْ دُخُولِهِ الْجَنَّةَ إِلَّا الْمَوْتُ،

Ali ؓ has narrated, "I heard the messenger of Allah ﷺ say on this *mimbar* (pulpit) "Whoever recites *Aayat-ul-Kursi* after every obligatory *salaah*, then nothing can stop him from admission into paradise except death.""(225)

There is another narration by Abu Umaamah al-Baahili ؓ on this subject as well.(226)

Making *du'aa* after *salaah*

﴿216﴾ عَنْ أَبِي أُمَامَةَ، قَالَ قِيلَ يَا رَسُولَ اللهِ أَيُّ الدُّعَاءِ أَسْمَعُ؟ قَالَ جَوْفَ اللَّيْلِ الآخِرِ، وَدُبُرَ الصَّلَوَاتِ المَكْتُوبَاتِ.

Abu Umaamah ؓ has narrated that the messenger of Allah ﷺ was asked "Which *du'aa* is most readily accepted?" The prophet ﷺ replied "The one made at the end of the night and after the *fardh* (obligatory) *salaah*."(227)

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(224) Sahih Bukhari; 1/117 | Sahih Muslim; 1/218

(225) Shu'ab Al-Iman li Al-Baihaqi; 2/458 No. 2395 | Mishkat Al-Masabih; 1/89

(226) 'Amaal Al-Yawm wa Al-Laylah li Al-Nasaa'i; p 182 No. 100 | Al-Mu'jam Al-Kabir li Al-Tabaraani; 4/260 No. 7408

(227) Jami' Tirmidhi; 2/187 | Al-Sunan Al-Kubraa li Al-Nasaa'i; 6/32 No. 9936 | 'Amaal Al-Yawm wa Al-Laylah li Al-Nasaa'i; p 186 No. 7408

﴿217﴾ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ الدُّعَاءُ مُخُّ العِبَادَةِ.

Anas ibn Maalik ؓ has narrated that the prophet ﷺ said, “*Du’aa* is the essence of worship.”(228)

Raising the hands in *du’aa*

﴿218﴾ عَنْ أَنَسٍ، قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَا أَيُّهَا النَّاسُ، إِنَّ رَبَّكُمْ حَيِيٌّ كَرِيمٌ يَسْتَحِي أَنْ يَمُدَّ أَحَدُكُمْ يَدَيْهِ إِلَيْهِ فَيَرُدَّهُمَا خَائِبَتَيْنِ.

Anas ؓ has narrated that the messenger of Allah ﷺ said, “O people! Your Lord is proud and benevolent. He does not like that His servant raises his hands towards Him, and that He return them empty.”(229)

There is another narration by Salmaan Faarsi ؓ on this subject as well.(230)

﴿219﴾ عَنْ أَنَسٍ، قَالَ رَأَيْتُ رَسُولَ اللهِ ﷺ يَرْفَعُ يَدَيْهِ فِي الدُّعَاءِ، حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ.

Anas ؓ has stated, “I saw the messenger of Allah ﷺ raise his hands in *du’aa* so high that the whiteness of his armpits became visible.”(231)

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(228) Jami’ Tirmidhi; 2/175 | Al-Mu’jam Al-Awsat li Al-Tabaraani; 2/255 No. 3196 | Jami’ Al-Ahadith li Al-Suyuti; 13/2 No. 12413

(229) Musnad Abi Yalaa; 7/142 No. 4108

(230) Sunan Ibn Maajah; 1/275 | Sahih Ibn Hibbaan; p 343 No. 880 | Jami’ Tirmidhi; 2/196

(231) Al-Jami’ Bayaan Al-Sahihayn; 2/437 No. 3943 | Al-Sunan Al-Kubraa li Al-Baihaqi; 3/357 | Sahih Ibn Hibbaan; p 342 No. 877

﴿220﴾ عَنْ عُمَرَ بْنِ الخَطَّابِ، قَالَ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ يَدَيْهِ فِي الدُّعَاءِ، لَمْ يَحُطَّهُمَا حَتَّى يَمْسَحَ بِهِمَا وَجْهَهُ.

'Umar ibn Al-Khattab ؓ has stated, "When the messenger of Allah ﷺ would raise his hands in *du'aa*, he would not lower them until he wiped them on his face."[232]

﴿221﴾ عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَعَا فَرَفَعَ يَدَيْهِ، مَسَحَ وَجْهَهُ بِيَدَيْهِ.

Saa'ib ibn Yazeed ؓ has narrated from his father that when the prophet ﷺ would make *du'aa*, he ﷺ would raise his hands and (in the end) he would wipe them on his face.[233]

Making *du'aa* by raising the hands after *salaah*

﴿222﴾ عَنْ الفَضْلِ بْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةُ مَثْنَى مَثْنَى، تَشَهَّدٌ فِي كُلِّ رَكْعَتَيْنِ، وَتَخَشَّعٌ، وَتَضَرَّعٌ، وَتَمَسْكَنٌ، وَتُقْنِعُ يَدَيْكَ، يَقُولُ تَرْفَعُهُمَا إِلَى رَبِّكَ، مُسْتَقْبِلًا بِبُطُونِهِمَا وَجْهَكَ، وَتَقُولُ يَا رَبِّ يَا رَبِّ، وَمَنْ لَمْ يَفْعَلْ ذَلِكَ فَهُوَ كَذَا وَكَذَا، وقَالَ غَيْرُ ابْنِ المُبَارَكِ فِي هَذَا الحَدِيثِ مَنْ لَمْ يَفْعَلْ ذَلِكَ فَهِيَ خِدَاجٌ.

Fadl ibn Abbaas ؓ has stated that the messenger of Allah ﷺ said, *"Salaah* is in sets of two *rak'ats*. After every two *rak'ats*, there is a *tashahhud*. And there is submissiveness, and humbleness in it. Raise your hands towards your Lord in such a manner that the palms are towards your face and say, "O my

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[232] Jami' Tirmidhi; 2/176 | Al-Mu'jam Al-Awsat li Al-Tabaraani; 5/197 No. 7053 | Musnad Al-Bazzaar; 1/243 No. 129

[233] Sunan Abu Dawud; 1/216 | Al-Mu'jam Al-Kabir li Al-Tabaraani; 9/273 No. 18088

Lord! O my Lord!" And whoever does not do so, then he is such-and-such. And Ibn Mubaarak and other people have said regarding this hadeeth, "Whoever does not do this, that *salaah* is incomplete and deficient."(234)

﴿223﴾ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَفَعَ يَدَهُ بَعْدَ مَا سَلَّمَ وَهُوَ مُسْتَقْبِلٌ الْقِبْلَةَ، فَقَالَ اللَّهُمَّ خَلِّصِ الْوَلِيدَ بْنَ الْوَلِيدِ،

Abu Hurairah ؓ has narrated that after offering *salaam* in *salaah*, the messenger of Allah ﷺ raised his hands while he was facing the *Qiblah* and supplicated "O Allah! Save Waleed ibn Waleed!"(235)

﴿224﴾ مُحَمَّدُ بْنُ أَبِي يَحْيَى، قَالَ رَأَيْتُ عَبْدَ اللهِ بْنَ الزُّبَيْرِ وَرَأَى رَجُلًا رَافِعًا يَدَيْهِ بِدَعَوَاتٍ قَبْلَ أَنْ يَفْرُغَ مِنْ صَلَاتِهِ، فَلَمَّا فَرَغَ مِنْهَا، قَالَ إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ يَرْفَعْ يَدَيْهِ حَتَّى يَفْرُغَ مِنْ صَلَاتِهِ.

Muhammad ibn Abi Yahya ؒ has narrated that Abdullah ibn Zubair ؓ saw a man was raising his hands to make *du'aa* before ending his *salaah*. When he completed his *salaah*, Ibn Zubair ؓ said "The messenger of Allah ﷺ would not raise his hands for *du'aa* before completing his *salaah*." (That is, he ﷺ would raise his hands in *du'aa* after completing his *salaah*).(236)

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(234) Jami' Tirmidhi; 1/87 | Al-Mu'jam Al-Kabir li Al-Tabaraani; 8/26 No. 15154

(235) Tafseer Ibn Abi Haatim; 3/123 No. 5906 | Tafseer Ibn Kathir; p 522

(236) Al-Mu'jam Al-Kabir li Al-Tabaraani; 11/22 No. 90 | Al-Ahadith Al-Mukhtarah Li Al-Maqdasi; 9/336 No. 303

The Difference Between the *salaah* of men and women

The rules of Islamic *shariah* are for both men and women. *Salaah* (prayer), *saum* (fasting), *hajj* (pilgrimage), *zakaah* (obligatory charity) – just as these are obligatory upon men, similarly they are obligatory upon women. However, the specific rulings of females and the laws of *hijaab* have been taken into consideration in all of these cases. For the fulfillment of these acts of worship, those rulings have been given preference which provides the best concealment for women.

After *imaan* (faith), the most important act of worship is *salaah* (prayers). Even though some rulings are common and shared between both men and women, there are clear differences in some of the other rulings. The following narrations clarify this point.

225 فَقَالَ لِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَا وَائِلُ بْنَ حُجْرٍ، إِذَا صَلَّيْتَ فَاجْعَلْ يَدَيْكَ جِذَاءَ أُذُنَيْكَ، وَالْمَرْأَةُ تَجْعَلُ يَدَيْهَا حِذَاءَ ثَدْيَيْهَا.

Waa'il ibn Hujr ﷺ has narrated that the messenger of Allah ﷺ said to me, "O Waa'il ibn Hujr! When you offer *salaah*, then raise your hands in level to your ears. And a woman should raise her hands in level to her chest." (218)

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(218) Al-Mu'jam Al-Kabir li Al-Tabaraani; 9/144 No. 17497 | Majma Al-Zawa'id Li Al-Haythami; 2/272 No. 2594 | Jami' Al-Ahadith li Al-Suyuti; 23/439 No. 26377

﴿226﴾ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى امْرَأَتَيْنِ تُصَلِّيَانِ
فَقَالَ إِذَا سَجَدْتُمَا فَضُمَّا بَعْضَ اللَّحْمِ إِلَى الْأَرْضِ فَإِنَّ الْمَرْأَةَ لَيْسَتْ فِي ذَلِكَ كَالرَّجُلِ.

Yazeed ibn Habib ؒ has narrated that the messenger of Allah ﷺ passed by two women who were offering *salaah*. He ﷺ said, "When you perform *sajdah*, then place some part of your body on the ground because a woman in this (matter) is not the same as a man." (219)

﴿227﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، صَاحِبِ رَسُولِ اللهِ ﷺ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ ... وَكَانَ
يَأْمُرُ الرِّجَالَ أَنْ يَتَجَافَوْا فِي سُجُودِهِمْ، وَيَأْمُرُ النِّسَاءَ يَنْخَفِضْنَ فِي سُجُودِهِنَّ، وَكَانَ يَأْمُرُ الرِّجَالَ أَنْ
يَفْرِشُوا الْيُسْرَى، وَيَنْصِبُوا الْيُمْنَى فِي التَّشَهُّدِ، وَيَأْمُرُ النِّسَاءَ أَنْ يَتَرَبَّعْنَ.

The companion of the prophet ﷺ, Abu Saeed al-Khudri ؓ has narrated, "The messenger of Allah ﷺ would command the men to keep separated (their thighs from their stomachs) in their *sajdah*. And he ﷺ would command the women to be compact (that is, join the thighs with the stomach) when performing *sajdah*. He ﷺ would command the men to spread their left foot in *tashahhud* and sit on it while keeping the right foot standing upright. And he ﷺ would command the women to sit cross-legged."(220)

﴿228﴾ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا جَلَسَتِ الْمَرْأَةُ فِي
الصَّلَاةِ وَضَعَتْ فَخِذَهَا عَلَى فَخِذِهَا الْأُخْرَى، وَإِذَا سَجَدَتْ أَلْصَقَتْ بَطْنَهَا فِي فَخِذَيْهَا كَأَسْتَرِ مَا
يَكُونُ لَهَا، وَإِنَّ اللهَ تَعَالَى يَنْظُرُ إِلَيْهَا وَيَقُولُ يَا مَلَائِكَتِي أُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهَا.

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(219) Maraseel Abi Dawud; p 28 | Al-Sunan Al-Kubraa li Al-Baihaqi; 2/223 | Jami' Al-Ahadith Li Al-Suyuti; 3/233 No. 2110

(220) Al-Sunan Al-Kubraaa li Al-Baihaqi; 2/222-223 | Al-Tabvib Al-Mawdhu'i li Al-Ahadith; p 2639
Refere to the foote note of hadith No. 226

Abdullah ibn 'Umar narrated that the messenger of Allah ﷺ said, "When a woman offers *salaah*, then she should place one thigh on the other thigh. And when she performs *sajdah*, then she should place her stomach on her thighs which is better for her concealment. Allah looks at her and says "O My angels! Bear witness that I have forgiven her!"(221)

﴿229﴾ عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللهِ ﷺ لَا تُقْبَلُ صَلَاةُ الحَائِضِ إِلَّا بِخِمَارٍ

'Aisha has narrated that the messenger of Allah ﷺ said, "The *salaah* of an adult female is not accepted unless it is in a veil."(222)

﴿230﴾ قَالَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ إِذَا سَجَدَتِ الْمَرْأَةُ فَلْتَضُمَّ فَخِذَيْهَا.

Ali has stated, "When a female performs *sajdah*, then she should join her thighs (that is, compact herself when making *sajdah*)."(223)

﴿231﴾ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ سُئِلَ عَنْ صَلَاةِ الْمَرْأَةِ فَقَالَ تَجْتَمِعُ وَتَحْتَفِزُ.

Ibn Abbaas was asked regarding the *salaah* of a female, he said, "She should compress and compact herself when offering *salaah*."(224)

﴿232﴾ عَنْ نَافِعٍ، أَنَّ صَفِيَّةَ، كَانَتْ تُصَلِّي وَهِيَ مُتَرَبِّعَةٌ.

Nafi' has narrated that when Safiyyah (wife of Ibn 'Umar) used to offer *salaah*, she would sit cross-legged.(225)

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(221) Al-Kaamil li Ibn Adi; 2/501 | Al-Sunan Al-Kubraaa li Al-Baihaqi; 2/223 | Jami' Al-Ahadith li Al-Suyuti; 3/43 No. 1756

(222) Jami' Tirmidhi; 1/86 | Sunan Abu Dawud; 1/101

(223) Al-Sunan Al-Kubraa li Al-Baihaqi; 2/222 | Musannaf Abdur Razzaaq; 3/50 No. 5086 | Musannaf Ibn Abi Shaibah; 2/504 No. 2793

(224) Musannaf Ibn Abi Shaibah; 2/505 No. 2794

(225) Musannaf Ibn Abi Shaibah; 2/506 No. 2800

[It has been narratet from Abdullh ibn 'Umar ؓ that "During the early stages of Islam, the women used to offer salaah while sitting cross-legged, however, later on, they were commanded to place their legs towards one side of their posterior while sitting." See footnote(226)]

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(226)

أَبُوْ حَنِيْفَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا أَنَّهُ سُئِلَ كَيْفَ كُنَّ النِّسَاءُ يُصَلِّيْنَ عَلَى عَهْدِ رَسُوْلِ اللّٰهِ ﷺ؟
قَالَ كُنَّ يَتَرَبَّعْنَ، ثُمَّ أُمِرْنَ أَنْ يَحْتَفِزْنَ.

مسند الامام الاعظم حديث 37 | جامع المسانيد للامام الاعظم 400/1

قال فی اعلاء السنن هذا اسناد صحيح 27/3 حديث 776

Translation :

Imaam A'zam Abu Hanifah ؒ narrated from Nafi' who narrated from Abdullah ibn 'Umar ؓ that he was asked "How did the women used to offer *salaah* during the time of the messenger of Allah ﷺ?" Abdullah ibn 'Umar ؓ said "During the early stages of Islam, the women used to offer salaah while sitting cross-legged, however, later on, they were commanded to place their legs towards one side of their posterior while sitting."

Musnad al-Imaam al-A'zam; hadith No. 37 | Jami' al-Masanid li al-Imaam al-Azam; 1/400 | I'laa' al-Sunan li al-Thaanawi; 3/27 No. 776

Sajdahtus-sahw (forgetfulness)

Peforming *sajdahtus-sahw* when there is increase or decrease in *salaah*

﴾233﴿ قَالَ عَبْدُ اللهِ صَلَّى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ إِبْرَاهِيمُ لاَ أَدْرِي زَادَ أَوْ نَقَصَ، فَلَمَّا سَلَّمَ قِيلَ لَهُ يَا رَسُولَ اللهِ أَحَدَثَ فِي الصَّلاَةِ شَيْءٌ؟ قَالَ وَمَا ذَاكَ؟ قَالُوا صَلَّيْتَ كَذَا وَكَذَا، فَثَنَى رِجْلَيْهِ، وَاسْتَقْبَلَ القِبْلَةَ، وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ، فَلَمَّا أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، قَالَ... وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ، فَلْيَتَحَرَّ الصَّوَابَ فَلْيُتِمَّ عَلَيْهِ، ثُمَّ لِيُسَلِّمْ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ.

Abdullah ibn Mas'ud ؓ has narrated that the messenger of Allah ﷺ offered a *salaah.* Ibraahim ؒ (the narrator) stated that he doesn't know if it was an increase or decrease. When he ﷺ made *salaam*, it was said to him "O messenger of Allah! Did anything (increase or decrease) occur in the *salaah*?" The prophet ﷺ said, "What is that?" The sahaabah ؓ said, "You prayed *salaah* like this-and-this." The prophet ﷺ then placed his feet together and turned towards the *Qiblah*, and performed two *sajdah*s and then made *salaam*. Then he ﷺ turned towards us and said, "Whenever any of you is in doubt regarding his *salaah*, then he must ponder upon what is correct and complete his *salaah* according to it and then (in the end) perform two *sajdah*s." (246)

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(246) Sahih Muslim; 1/211-212 | Kitaab Al-Hujjah li al-Imaam Muhammad 1/157 | Sahih Bukhari; 1/58

﴿234﴾ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا صَلَّى أَحَدُكُمْ فَلَمْ يَدْرِ زَادَ أَمْ نَقَصَ، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ قَاعِدٌ،

Abu Saeed al-Khudri ؓ has narrated that the messenger of Allah ﷺ said, "When any of you offers *salaah* and does not know whether he lengthened it or shortened it, then he must offer two *sajdah*s while sitting (in the last *tashahhud*)."(247)

Performing *sajdatus- sahw* after the *salaam*

﴿235﴾ عَنْ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهْرَ خَمْسًا، فَقِيلَ لَهُ أَزِيدَ فِي الصَّلاَةِ؟ فَقَالَ وَمَا ذَاكَ؟ قَالَ صَلَّيْتَ خَمْسًا، فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ.

Abdullah ibn Mas'ud ؓ has narrated that once the messenger of Allah ﷺ offered five *rak'ats* for *Dhur salaah*. So it was said to him, "Has the *salaah* been increased?" The prophet ﷺ said "What is that?" Someone said, "You offered five *rak'ats*." So the prophet ﷺ performed two *sajdah*s after *salaam*.(248)

Performing two *sajdah*s in *sajdahtus-sahw*

﴿236﴾ عَنْ ثَوْبَانَ، قَالَ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ فِي كُلِّ سَهْوٍ سَجْدَتَانِ بَعْدَ مَا يُسَلِّمُ.

Thawbaan ؓ has stated that I heard the messenger of Allah ﷺ say, "Every *sahw* (forgetfulness) has two *sajdah*s after

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(247) Sunan Abu Dawud; 1/154 | Sahih Muslim; 1/211

(248) Sahih Bukhari; 1/163 | Sunan Nasaa'i; 1/185

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salaam." (249)

Making one *Salaam* before *sajdahtus-sahw*

﴾237﴿ عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ، قَالَ سَلَّمَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي ثَلَاثِ رَكَعَاتٍ، مِنَ الْعَصْرِ، ... فَصَلَّى الرَّكْعَةَ الَّتِي كَانَ تَرَكَ، ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ، ثُمَّ سَلَّمَ.

Imran ibn Husain ؓ has stated, "The messenger of Allah ﷺ offered *'Asr* as three *rak'ats*. (When he was informed) He ﷺ offered the missing *rak'at* and then made *salaam* and then offered the two *sajdah*s of *sahw* and then made *salaam*."(250)

﴾238﴿ عَنِ الْحَسَنِ، أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ، وَعُمَرَ كَانُوا يُسَلِّمُونَ تَسْلِيمَةً وَاحِدَةً.

Hasan ؒ has narrated that the prophet ﷺ, Abu Bakr ؓ and Umar ؓ used to make one *Salaam*.(251)

Performing *sajdahtus-sahw* after *tashahhud*

﴾239﴿ عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كُنْتَ فِي صَلَاةٍ فَشَكَكْتَ فِي ثَلَاثٍ، أَوْ أَرْبَعٍ، وَأَكْبَرُ ظَنِّكَ عَلَى أَرْبَعٍ تَشَهَّدْتَ، ثُمَّ سَجَدْتَ سَجْدَتَيْنِ وَأَنْتَ جَالِسٌ، قَبْلَ أَنْ تُسَلِّمَ، ثُمَّ تَشَهَّدْتَ أَيْضًا، ثُمَّ تُسَلِّمُ.

Abu Ubaidah ibn Abdullah ؓ has narrated from his father that the messenger of Allah ﷺ said, "Whenever you are in *salaah* and you become in doubt whether you offered three *rak'ats* or four, and you are more inclined to think that you have offered four, then recite *tashahhud* and then offer two *sajdah*s before *salaam,* then recite *tashahhud* again and then make *salaam*." (252)

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(249) Sunan Ibn Maajah; 1/85 | Sunan Abu Dawud; 1/149

(250) Sahih Muslim; 1/214

(251) Musannaf Ibn Abi Shaibah; 3/59-60 No. 3081

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(252) Sunan Abu Dawud; 1/154

Witr salaah

Witr is *Waajib*

﴿240﴾ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اِجْعَلُوا آخِرَ صَلاَتِكُمْ بِاللَّيْلِ وِتْرًا.

Abdullah ibn 'Umar ؓ has narrated that the messenger of Allah ﷺ said, "Make *witr* the last *salaah* of the night."(246)

Note; In this *hadith*, the word "*ij'aloo*" is the imperative verb and a famous rule in *usool ul-Fiqh* is that in *shariah*, when a command is given then it becomes *waajib* (necessary) as long as there is nothing opposing it.(247) From this it is proven that *witr* is *waajib*.

﴿241﴾ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ (عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) قَالَ الْوِتْرُ حَقٌّ أَوْ وَاجِبٌ،

Abu Ayyub Al-Ansaari ؓ has narrated from the prophet ﷺ that he ﷺ said, "*Witr* is *haqq* or *waajib*."(248)

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(246) Sahih Bukhari; 1/136 | Qiyaam Al-Layl li Al-Marwazi; p 218 | Musannaf Ibn Abi Shaibah; 4/463 No. 6765

(247) Qawa'id Al-Fiqh li Mohammad Amim Al-Ihsan; p 62 | Al-Ahkaam li Al-Aamudi; 2/165 | Kashf Al-Asrar li Abdul-Aziz Al-Bukhari; 1/173

(248) Musnad Abi Dawud Al-Tayalisi; 1/314 No. 594 | Sharah Ma'aani Al-Aathaar li Al-Tahaawi; 1/204 | Sunan Al-Daraqutni; p 283 No. 1624

﴿242﴾ عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ الْوِتْرُ حَقٌّ، فَمَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا، الْوِتْرُ حَقٌّ، فَمَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا، الْوِتْرُ حَقٌّ، فَمَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا.

Abdullah ibn Buraidah ؓ has narrated that his father heard the prophet ﷺ saying, "*Witr* is *haqq*. Whoever does not offer *witr*, is not from us. *Witr* is *haqq*. Whoever does not offer *witr*, is not from us. *Witr* is *haqq*. Whoever does not offer *witr*, is not from us."(249)

﴿243﴾ عَنْ أَبِي مَرْيَمَ، قَالَ جَاءَ رَجُلٌ إِلَى عَلِيٍّ فَقَالَ إِنِّي نِمْتُ وَنَسِيتُ الْوَتْرَ حَتَّى طَلَعَتِ الشَّمْسُ، فَقَالَ إِذَا اسْتَيْقَظْتَ وَذَكَرْتَ فَصَلِّ.

Abu Maryam ؓ has narrated that a man came to Ali ؓ and said "I fell asleep and I forgot to offer *witr salaah* and the sun rose. (So what should I do?)" Ali ؓ said "When you wake up and remember (*witr*), then pray it."(250)

Witr is three *rak'ats*

﴿244﴾ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، كَيْفَ كَانَتْ صَلاَةُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ؟ فَقَالَتْ مَا كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ وَلاَ فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً يُصَلِّي أَرْبَعًا، فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ

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(249) Sunan Abu Dawud; 1/208 | Musannaf Ibn Abi Shaibah; 4/505 No. 6932

(250) Musannaf Ibn Abi Shaibah; 4/485 No. 6869

Abu Sa'eed al-Khudri ؓ has narrated the same ruling from the prophet ﷺ that he said, "If some one fell asleep or forgot to pray Witr, then he must pray it in the morning or when he remembers." Mustadrak li al-Hakim; 1/412 No. 1155

وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا، فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاَثًا.

Abu Salamah ibn Abdur-Rahman asked *'Aaisha* ؓ "How was the (*tahajjud*) *salaah* of the messenger of Allah ﷺ in *Ramadhaan*?" She replied "The prophet ﷺ would not offer more than eleven *rak'ats* in *Ramadhaan* and outside of *Ramadhaan*. He would first offer four *rak'ats*. Do not ask me about its beauty and its length. After this, he would offer another four *rak'ats*. Do not ask me about its beauty and its length. Then he would offer three *rak'ats* (*Witr*)." (251)

﴾245﴿ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُوتِرُ بِثَلَاثٍ يَقْرَأُ فِي أَوَّلِ رَكْعَةٍ بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى وَفِي الثَّانِيَةِ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَفِي الثَّالِثَةِ قُلْ هُوَ اللّٰهُ أَحَدٌ وَالْمُعَوِّذَتَيْنِ.

'Aaisha ؓ has narrated that the prophet ﷺ used to offer three *rak'ats* for *witr*. In the first *rak'at*, he would recite "*Sab-bihisma rab-bikal 'Alaa"*, in the second "*Qul ya ay-yuhal kaafiroon*," and in the third "*Qul huw-Allaahu ahad"* and (one of last two last *surahs* of the *Quran*) the *mu-awwadhatain.*(252)

﴾246﴿ عَنْ أُبَيِّ بْنِ كَعْبٍ أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يُوتِرُ بِثَلَاثِ رَكَعَاتٍ، كَانَ يَقْرَأُ فِي الْأُولَى بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى، وَفِي الثَّانِيَةِ بِقُلْ يَا أَيُّهَا الْكَافِرُونَ، وَفِي الثَّالِثَةِ بِقُلْ هُوَ اللّٰهُ أَحَدٌ، وَيَقْنُتُ قَبْلَ الرُّكُوعِ،

Ubay ibn Ka'b ؓ has narrated that the messenger of Allah ﷺ would offer three *rak'ats* for *witr*. In the first *rak'at*, he would recite "*Sab-bihisma rab-bikal 'Alaa*," in the second "*Qul ya ay-yuhal kaafiroon*," and in the third "*Qul huw-Allahu ahad.*"(253)

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(251) Sahih Bukhari; 1/154 – 269 – 504 | Sahih Muslim; 1/254 | Sunan Nasaa'i; 1/248

(252) Sharah Ma'aani Al-Aathaar li Tahaawi; 1/200 | Sahih Ibn Hibbaan; p 718 No. 2448 | Musannaf Abdur Razzaaq; 2/404 No. 1257

(253) Sunan Nasaa'i; 1/248 | Sunan Ibn Maajah; 1/82 | Musannaf Ibn Abi Shaibah; 4/514-515 No. 6960

Ahaadeeth on this topic where *witr* has been mentioned as three *rak'ats* have also been narrated by

1) Ibn Abbaas ؓ (254)
2) Imran ibn Husain ؓ (255)
3) Abu Hurairah ؓ (256)
4) Abdur-Rahman ibn Sabrah ؓ (257)
5) Abdullah ibn Abi Awfa ؓ (258)
6) Abdur-Rahman ibn Abza ؓ (259)

﴿253﴾ عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ كَانَ يُوتِرُ بِثَلَاثٍ بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى، وَقُلْ يَا أَيُّهَا الْكَافِرُونَ، وَقُلْ هُوَ اللهُ أَحَدٌ.

Ibn Abbaas ؓ would offer three *rak'ats witr* (and in it) he would recite "*Sab-bihisma rab-bikal 'Alaa*," "*Qul ya ay-yuhal kaafiroon*," and "*Qul huw-Allahu ahad.*" (260)

﴿254﴾ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وِتْرُ اللَّيْلِ ثَلَاثٌ كَوِتْرِ النَّهَارِ صَلَاةُ الْمَغْرِبِ.

Abdullah ibn Mas'ud ؓ has narrated that the messenger of Allah ﷺ said, "*Witr* of the night is like the *witr* of the day; *maghrib salaah*" (meaning that like maghrib it is three *rak'ats*).(261)

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(254) Sunan Nasaa'i; 1/249 | Musannaf Ibn Abi Shaibah; 2/512 No. 6951

(255) Sharah Ma'aani Al-Aathaar li Al-Tahaawi; 1/204 | Majma Al-Zawa'id li Al-Haithami; 2/505 No. 3468

(256) Majma Al-Zawa'id li Al-Haithami; 2/505 No. 3466

(257) Majma Al-Zawa'id li Al-Haithami; 2/505 No. 3469

(258) Majma Al-Zawa'id li Al-Haithami; 2/505 No. 3452

(259) Sharah Ma'aani Al-Aathaar li Al-Tahaawi; 1/205 | Kitab Al-Aathaar; 1/142 No. 122

(260) Musannaf Ibn Abi Shaibah; 2/512 No. 6950

(261) Sunan Daaraqutni; p 285 No. 1637 | Nasb Al-Rayah li Al-Zayla'i; 2/116

﴾255﴿ عَنِ ابْنِ عُمَرَ قَالَ قَالَ النَّبِيُّ ﷺ ... صَلَاةُ الْمَغْرِبِ وِتْرُ النَّهَارِ فَأَوْتِرُوا صَلَاةَ اللَّيْلِ.

Ibn 'Umar ؓ has narrated that the prophet ﷺ said, "The *maghrib salaah* is (like) the *witr* of the day, so offer the *witr* of the night (as well)." (262)

﴾256﴿ عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللّٰهِ ﷺ الْوِتْرُ ثَلَاثٌ كَثَلَاثِ الْمَغْرِبِ.

'Aaisha ؓ has narrated that the messenger of Allah ﷺ said, "*Witr* is three (*rak'ats*) just as *salaah* of *maghrib* is three (*rak'ats*)."(263)

﴾257﴿ عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُودٍ قَالَ وِتْرُ اللَّيْلِ كَوِتْرِ النَّهَارِ صَلَاةُ الْمَغْرِبِ ثَلَاثٌ.

Abdullah ibn Mas'ud ؓ has stated, "*Witr* of the night is like the *witr* of the day, *maghrib salaah*, three (*rak'ats*)."(264)

Three *rak'ats* of *Witr* with one *salaam*

﴾258﴿ عَنْ سَعْدِ بْنِ هِشَامٍ، أَنَّ عَائِشَةَ حَدَّثَتْهُ، أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ لَا يُسَلِّمُ فِي رَكْعَتَيِ الْوِتْرِ.

Sa'd ibn Hisham ؒ has narrated that *'Aaisha* ؓ told him that the messenger of Allah ﷺ would not make *salaam* after two *rak'ats* of *witr*. (Rather, he used to make *salaam* after three *rak'ats*).(265)

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(262) Musannaf Abdur Razzaaq; 2/401 No. 4688 | Musnad Ahmad; 4/420 No. 4847

(263) Al-Mu'jam Al-Awsat li Al-Tabaraani; 5/232 No. 7170

(264) Majma Al-Zawaid li Al-Haithami; 2/503 No. 3455

(265) Sunan Nasaa'i; 1/248 | Muwattaa Al-Imaam Muhammad; p 150-151 | Musannaf Ibn Abi Shaibah; 4/493-494 | Sharah Ma'aani Al-Aathaar li Tahaawi; 1/197

﴿259﴾ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يُسَلِّمُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الْوِتْرِ.

'Aaisha ؓ has stated, "The messenger of Allah ﷺ would not make *salaam* after the first two *rak'at*s of *witr*".(266)

﴿260﴾ عَنْ عَبْدِ اللهِ، قَالَ أَرْسَلْتُ أُمِّي لَيْلَةً لِتَبِيتَ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَتَنْظُرَ كَيْفَ يُوتِرُ فَبَاتَتْ عِنْدَ النَّبِيِّ فَصَلَّى مَا شَاءَ اللهُ أَنْ يُصَلِّيَ، حَتَّى إِذَا كَانَ آخِرَ اللَّيْلِ وَأَرَادَ الْوِتْرَ قَرَأَ بِسَبِّحِ اسْمَ رَبِّكَ الأَعْلَى فِي الرَّكْعَةِ الأُولَى، وَقَرَأَ فِي الثانية قُلْ يَا أَيُّهَا الْكَافِرُونَ. ثُمَّ قَعَدَ، ثُمَّ قَامَ، وَلَمْ يَفْصِلْ بَيْنَهُمَا بِالسَّلَامِ، ثُمَّ قَرَأَ قُلْ هُوَ اللهُ أَحَدٌ اللهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ، حَتَّى إِذَا فَرَغَ كَبَّرَ ثُمَّ قَنَتَ، فَدَعَا مما شَاءَ اللهُ أَنْ يَدْعُوَ ثُمَّ كَبَّرَ وَرَكَعَ.

Abdullah ibn Mas'ud ؓ (who himself and his mother were considered among the *Ahlul-Bayt* of the prophet ﷺ) has stated, "I sent my mother to the house of the prophet ﷺ so that she spend the night and watch how the prophet ﷺ offered his *witr salaah*.

She spent the night in the house of the prophet ﷺ. The prophet ﷺ offered as much *salaah* as Allah wanted. When the last part of the night came, and he ﷺ intended to offer the *witr salaah*, he recited *Sab-bihisma rab-bikal 'Alaa* in the first *rak'at*, and *Qul ya ay-yuhal kafiroon* in the second *rak'at*, and then he made *qa'dah (sitting)*. Then he stood up without making *salaam*. Then he ﷺ recited *Qul huw-Allahu ahad* in the third *rak'at*, and when he finished reciting the *surah*, he said *Allahu-akbar* and then recited *du'aa qunoot* and other *du'aas* which Allah wanted. Then he ﷺ said, "*Allahu-akbar*" and went into *ruku'*.(267)

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(266) Al-Mustadrak li Al-Haakim; 1/607 No. 1180

(267) Al-Isti'aab fi Ma'rifat Al-As'haab li Ibn Abd Al-Barr; p 934 No. 742

Tashahhud **in the second** ***rak'at*** **of** ***Witr***

Witr is the *salaah* of the night. Like regular *salaah*, *tashahhud* is made in it after two *rak'ats*. Doing *tashahhud* after two *rak'ats* is proven by the following *ahaadeeth*

﴿261﴾ وَكَانَ يَقُولُ فِي كُلِّ رَكْعَتَيْنِ التَّحِيَّةَ.

'Aaisha ؓ has narrated that the Prophet ﷺ would say, "After every two *rak'ats,* there is *At-tahiy-yah* (i.e. *tashahhud*).[268]

﴿262﴾ عَنْ عَبْدِ اللهِ قَالَ كُنَّا لَا نَدْرِي مَا نَقُولُ فِي كُلِّ رَكْعَتَيْنِ غَيْرَ أَنْ نُسَبِّحَ وَنُكَبِّرَ وَنَحْمَدَ رَبَّنَا، وَإِنَّ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عُلِّمَ فَوَاتِحَ الْخَيْرِ وَخَوَاتِمَهُ، فَقَالَ إِذَا قَعَدْتُمْ فِي كُلِّ رَكْعَتَيْنِ، فَقُولُوا التَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،

Abdullah ibn Mas'ud ؓ has narrated that we did not know what to do when we sit after two *rak'ats*, except to say *tasbeeh*, *takbir*, to praise our Lord, and to say that Muhammad ﷺ has been taught the best of all things. Then the prophet ﷺ told us "When you sit after two *rak'ats*, then say *At-tahiy-yatu lillahi* (till the end)."[269]

﴿263﴾ عَنْ الفَضْلِ بْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةُ مَثْنَى مَثْنَى، تَشَهَّدُ فِي كُلِّ رَكْعَتَيْنِ،

Fadhl ibn Abbaas ؓ has narrated that Allah's messenger ﷺ said, "Salaah is in sets of two *rak'ats*. After every two

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(268) Sahih Muslim; 1/194 | Musannaf Abdur Razzaaq; 2/134 No. 3086 | Musannaf Ibn Abi Shaibah; 3/47 No. 3040

(269) Sunan Nasaa'i; 1/174

rak'ats there is *tashahhud*." (270)

Note; In the last few pages we have mentioned the *ahaadeeth* narrated by Abdullah ibn Mas'ud ؓ, Ibn 'Umar ؓ, and *'Aaisha* ؓ where the Prophet ﷺ has likened the *witr salaah* to the *Maghrib salaah*. In *Maghrib salaah*, there is *tashahhud* after two *rak'ats*, thus in *witr salaah* there will be *tashahhud* after two *rak'ats*.

Du'aa of Qunoot

In the books of *hadith*, different words of *du'aa of Qunoot* have been narrated. The main words which are common in all of them are the following:

﴿264﴾ اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِىْ عَلَيْكَ الْخَيْرَ
وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ. اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّىْ وَنَسْجُدُ وَ
اِلَيْكَ نَسْعٰى وَنَحْفِدُ وَنَرْجُوْ رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ.

Translation

O Allah! We seek Your help and ask Your forgiveness, and we believe in You and have trust in You, and we praise You in the best manner and we thank You. We are not ungrateful to You, we also abandon and reject anyone who disobeys You (openly).

O Allah! It is only You we worship, and we offer prayer and prostrate only to You, and we run and turn to You in haste, and we hope for Your mercy and we fear Your punishment.

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(270) Jami' Tirmidhi; 1/87 | Al-Mujam Al-Kabir li Al-Tabarani; 8/26 No. 15154

Surely Your punishment reaches the unbelievers.(271)

Reciting *Du'aa of Qunoot* before *ruku'*

﴿265﴾ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ الْقُنُوتِ، فَقَالَ قَدْ كَانَ الْقُنُوتُ قُلْتُ قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ؟ قَالَ قَبْلَهُ، قَالَ فَإِنَّ فُلاَنًا أَخْبَرَنِي عَنْكَ أَنَّكَ قُلْتَ بَعْدَ الرُّكُوعِ، فَقَالَ كَذَبَ إِنَّمَا قَنَتَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْدَ الرُّكُوعِ شَهْرًا.

Asim ibn Sulaiman Al-Ahwal ؒ has narrated that I asked Anas ibn Malik ؓ about the *Qunoot*, he ؓ said, "There was *Qunoot* during the time of the prophet ﷺ." I asked "Before *ruku'* or after *ruku'*?" He ؓ said "Before *ruku'*." I said "So-and-so told me that you have said that it is after *ruku'*." He ؓ said "He has lied. The prophet ﷺ did the *Qunoot* after *ruku'* for only one month."(272)

﴿266﴾ عَنْ أُبَيِّ بْنِ كَعْبٍ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُوتِرُ بِثَلَاثِ رَكَعَاتٍ ... وَيَقْنُتُ قَبْلَ الرُّكُوعِ،

Ubay ibn Ka'b ؓ has narrated that the messenger of Allah, ﷺ would offer three *rak'ats* of *witr*, and he ﷺ would recite *Du'aa of Qunoot* before the *ruku'*.(273)

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(271) Sharh Ma'aani Al-Aathaar li Al-Tahaawi; 1/177 | Risaalah Ibn Abi Zayd Al-Qirawaani; p 29 | Kitab Al-Du'a li Al-Tabarani; p 237 | Musannaf Abdur Razzaaq; 3/31 No. 4984 | Al-Haawi Al-Kabir li Al-Maawardi; 2/355 | Musannaf Ibn Abi Shaibah; 4/518 No. 6965 | Al-Sharh Al-Kabir li Al-Rafi'i; 4/250 | Al-Sunan Al-Kubraa li Al-Baihaqi; 2/210-212

(272) Sahih Bukhari; 1/136 | Sahih Muslim; 1/237

(273) Sunan Nasaa'i; 1/248 | Sunan Abi Dawud; 1/209

﴿267﴾ عَنْ عَبْدِ اللهِ قَالَ قَنَتَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْوِتْرِ قَبْلَ الرَّكْعَةِ،

Abdullah ibn Mas'ud ؓ has stated, "The messenger of Allah ﷺ recited *Du'aa of Qunoot* in *Witr salaah* before going into *ruku'*."(274)

﴿268﴾ عَنِ الْأَسْوَدِ بْنِ يَزِيدَ أَنَّ عُمَرَ قَنَتَ فِي الْوَتْرِ قَبْلَ الرُّكُوعِ. وَفِي رِوَايَةٍ بَعْدَ الْقِرَاءَةِ قَبْلَ الرُّكُوعِ.

Aswad bin Yazeed ؒ has narrated that 'Umar ibn al-Khattab ؓ used to recite *Du'aa of Qunoot* in *witr salaah* before *ruku'*."

And in another narration it says "He used to recite *Qunoot* after the *Qiraa'at* and before *ruku'*."(275)

Raising the hands (*rafa' yadayn*) before *Du'aa of Qunoot*

﴿269﴾ سَمِعْتُ أَبَا عُثْمَانَ قَالَ كَانَ عُمَرُ يَرْفَعُ يَدَيْهِ فِي الْقُنُوتِ.

Abu Uthman ؓ has stated, "'Umar ؓ used to raise both of his hands in *Qunoot*."(276)

﴿270﴾ عَنْ عَبْدِ اللهِ أَنَّهُ كَانَ يَقْرَأُ فِي آخِرِ رَكْعَةٍ مِنَ الْوِتْرِ قُلْ هُوَ اللهُ أَحَدٌ ثُمَّ يَرْفَعُ يَدَيْهِ وَيَقْنُتُ قَبْلَ الرَّكْعَةِ

Ibn Mas'ud ؓ used to recite "*Qul huw-Allahu ahad*" in the last *rak'at* of *witr*, and then he used to raise his hands before

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(274) Sunan Al-Daraqutni; p 287 | Musannaf Ibn Abi Shaibah; 4/521-522 No. 6984

(275) Qiyam Al-Layl li Al-Marwazi; p 228 | Musannaf Ibn Abi Shaibah; 4/521 – 522 No. 6972

(276) Qurrat Al-Ainain li Bukhari; p 146 No. 162 | Qiyam Al-Layl li Al-Marwazi; p 230 | Al-Sunan Al-Kubraa li Al-Baihaqi; 2/212

ruku'.(277)

﴾271﴿ كَانَ أَبُوْ هُرَيْرَةَ يَرْفَعُ يَدَيْهِ فِي قُنُوتِهِ فِي شَهْرِ رَمَضَانَ.

It has been narrated about Abu Hurairah ﷺ that he used to raise his hands in *Du'aa of Qunoot* in the month of *Ramadan*.(278)

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(277) Qurrat Al-Ainain li Bukhari; p 146 No. 163 | Musnad Ibn Al-Ju'd; p 332 No. 2277 | Musannaf Ibn Abi Shaibah; 4/531 No. 7027 and 7028

(278) Qiyam Al-Layl li Al-Marwazi; p 23o | Al-Sunan Al-Kubraa li Al-Baihaqi; 3/41 | Mukhtasar Kitab Al-Witr li Al-Muqrizi; p 139

Jumu'ah Salaah

***Jumu'ah* is *Fardh* (obligatory)**

Offering *Jumu'ah salaah* on Friday is "*fardh 'ain*" (obligatory on each individual). It is obligatory for everyone to participate in *Jumu'ah salaah* except for the sick, travellers, women, children, slaves, and the insane. Those who miss *Jumu'ah salaah* will be committing a major sin.

﴿272﴾ عَنْ جَابِرٍ ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَعَلَيْهِ الْجُمُعَةُ يَوْمَ الْجُمُعَةِ إِلَّا مَرِيضٌ أَوْ مُسَافِرٌ أَوِ امْرَأَةٌ أَوْ صَبِيٌّ أَوْ مَمْلُوكٌ ، فَمَنِ اسْتَغْنَى بِلَهْوٍ أَوْ تِجَارَةٍ اسْتَغْنَى اللهُ عَنْهُ وَاللهُ غَنِيٌّ حَمِيْدٌ.

Jabir ؓ has narrated that the messenger of Allah ﷺ said, "The *Jumu'ah salaah* on Friday is *fardh* (obligatory) upon everyone who believes in Allah and the last day, except for the ill, travellers, women, children and slaves. Whoever occupies himself in amusement, entertainment, and business and trading (instead of going to *jumu'ah)*, then Allah will not pay any attention to him, and Allah is free of all needs, the praiseworthy." (286)

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(286) Sunan Daraqutni; p 273 No. 1560 | Al-Sunan Al-Kubraa li Al-Baihaqi; 3/184

﴿273﴾ عَنْ عَبْدِ اللهِ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ لِقَوْمٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلًا يُصَلِّي بِالنَّاسِ، ثُمَّ أُحَرِّقَ عَلَى رِجَالٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ بُيُوتَهُمْ.

Abdullah ibn Mas'ud ؓ has narrated that the messenger of Allah ﷺ said regarding those people who omit the *Jumu'ah salaah,* "I want to appoint a man to lead the people in *salaah*, so that I could burn those people in their houses who neglect *Jumu'ah salaah*." (287)

The Etiquettes of *Jumu'ah*

﴿274﴾ عَنْ عَبْدِ اللهِ، قَالَ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَأْتِيَ الْجُمُعَةَ فَلْيَغْتَسِلْ.

Abdullah ؓ has narrated, I heard the messenger of Allah ﷺ say, "When any of you intends to come for *Jumu'ah salaah*, then he should perform *ghusl* (bath)." (288)

﴿275﴾ عَنْ سَمُرَةَ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فَبِهَا وَنِعْمَتْ، وَمَنِ اغْتَسَلَ فَهُوَ أَفْضَلُ.

Samurah ibn Jundub ؓ has narrated that the messenger of Allah ﷺ said, "Whoever performed *wudhu* on *Jumu'ah*, it is good, and whoever performed *ghusl*, it is better."(289

Note; The famous jurisprudent, *muhaddith* and commentator of Sahih Bukhari, *Allaamah* Badruddin 'Aini ؒ has said that this *hadith* has been narrated by seven companions of the prophet ﷺ

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(287) Sahih Muslim; 1/232

(288) Sahih Muslim; 1/279

(289) Sunan Abu Dawud; 1/57 | Jami' Tirmidhi;1/111

1) Samurah ibn Jundub ؓ
2) Anas ؓ
3) Abu Saeed al-Khudri ؓ
4) Abu Hurairah ؓ
5) Jabir ؓ
6) Abdur-Rahman ibn Samurah ؓ
7) Ibn Abbaas ؓ (290)

﴾276﴿ عَنْ سَلْمَانَ الفَارِسِيِّ، قَالَ قَالَ النَّبِيُّ ﷺ لاَ يَغْتَسِلُ رَجُلٌ يَوْمَ الجُمُعَةِ، وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طُهْرٍ، وَيَدَّهِنُ مِنْ دُهْنِهِ، أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ، ثُمَّ يَخْرُجُ فَلاَ يُفَرِّقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الإِمَامُ، إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الجُمُعَةِ الأُخْرَى.

Salmaan Faarsi ؓ has narrated that the messenger of Allah ﷺ said, "Whoever takes a bath (*ghusl*) on Fridays, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the *Jumu'ah* prayer) and does not separate two persons sitting together (in the masjid), then prays as much as has been written for him and then remains silent while the *imaam* is delivering the *khutbah* (religious sermon), his sins in-between the present and the last Friday will be forgiven." (291)

﴾277﴿ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي جُمُعَةٍ مِنَ الْجُمَعِ مَعَاشِرَ الْمُسْلِمِينَ، إِنَّ هَذَا يَوْمٌ جَعَلَهُ اللهُ لَكُمْ عِيدًا، فَاغْتَسِلُوا، وَعَلَيْكُمْ بِالسِّوَاكِ.

Abu Hurairah ؓ has narrated that one Friday the prophet ﷺ said, "O Muslims! Allah has made this day as '*Eid* (day of celebration) for you. So take a bath (*ghusl*) and you must use *miswaak* (tooth brush)." (292)

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(290) Umdat Al-Qaari li Al-'Aini; 4/642

(291) Sahih Bukhari; 1/121-124

Two *adhaans* on *Jumu'ah*

Two *adhaans* should be given on *Jumu'ah.* The first *adhaan* should be called, and there should be enough time to allow the people to come to the *masjid* and offer their *Sunnah* prayers with ease. And the second *adhaan* should be given before the Arabic *khutbah*.

﴿278﴾ السَّائِبَ بْنَ يَزِيدَ، يَقُولُ إِنَّ الأَذَانَ يَوْمَ الجُمُعَةِ كَانَ أَوَّلُهُ حِينَ يَجْلِسُ الإِمَامُ، يَوْمَ الجُمُعَةِ عَلَى المِنْبَرِ فِي عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَأَبِي بَكْرٍ، وَعُمَرَ رَضِيَ اللهُ عَنْهُمَا، فَلَمَّا كَانَ فِي خِلاَفَةِ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ، وَكَثُرُوا، أَمَرَ عُثْمَانُ يَوْمَ الجُمُعَةِ بِالأَذَانِ الثَّالِثِ، فَأُذِّنَ بِهِ عَلَى الزَّوْرَاءِ، فَثَبَتَ الأَمْرُ عَلَى ذَلِكَ.

Saa'ib ibn Yazeed ؓ has stated, "During the time of the messenger of Allah ﷺ, Abu Bakr ؓ and Umar ؓ, the first *adhaan* of *Jumu'ah* was given when the *imaam* would sit on the *mimbar* (pulpit). Then during the khilaafah of Uthman ؓ, the number of people increased, so he ؓ ordered another *adhaan* to be given. This *adhaan* was given in Zawraa. (293) And this ruling was established and continued, (that is, the *ummah* continued giving the second *adhaan* since then)." (294)

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(292) Al- Mu'jam Al-Kabir li Al-Tabaraani; 11/97 No. 136 | Al-Mu'jam Al-Awsat li Al-Tabaraani; 2/325 No.3433

(293) Zawrah at the time of *Uthmaan* ؓ was a place near the *masjid* within the vicinity of the market of Medina.

(294) Sahih Bukhari; 1/125

The *rak'ats* of *Jumu'ah*

- 4 *rak'ats Sunnah*
- 2 *rak'ats Fardh*
- 4 *rak'ats Sunnah*
- 2 *rak'ats Sunnah*

279 قَالَ عُمَرُ صَلَاةُ الْجُمُعَةِ رَكْعَتَانِ، وَصَلَاةُ الْفِطْرِ رَكْعَتَانِ، وَصَلَاةُ الْأَضْحَى رَكْعَتَانِ، وَصَلَاةُ السَّفَرِ رَكْعَتَانِ تَمَامٌ غَيْرُ قَصْرٍ عَلَى لِسَانِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

Umar ؓ has stated, "*Jumu'ah salaah* is two *rak'ats*, '*Eid ul-Fitr* is two *rak'ats,* '*Eid ul-Adhaa* is two *rak'ats,* and the traveller's *salaah* is two *rak'ats.* These are complete and not shortened, according to the declaration of the prophet ﷺ."(295)

Note; The two *fardh rak'ats* of *Jumu'ah* are proven by the above mentioned *hadith*.

280 عَنْ عَبْدِ اللّٰهِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يُصَلِّي قَبْلَ الْجُمُعَةِ أَرْبَعًا، وَبَعْدَهَا أَرْبَعًا.

Abdullah ibn Mas'ud ؓ has narrated that the prophet ﷺ would offer four *rak'ats* before *Jumu'ah* and four *rak'ats* after *Jumu'ah.*(296)

281 عَنْ عَبْدِ اللّٰهِ، أَنَّهُ كَانَ يُصَلِّي قَبْلَ الْجُمُعَةِ أَرْبَعًا، وَبَعْدَهَا أَرْبَعًا.

Abdullah ibn Mas'ud ؓ used to offer four *rak'ats* before *Jumu'ah* and four *rak'ats* after *Jumu'ah.*(297)

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(295) Sunan Nasaa'i; 1/209 | Sunan Ibn Maajah; 1/74 | Al-Mu'jam Al-Awsaat li Al-Tabaraani; 2/180 No. 2943

(296) Al-Mu'jam Al-Awsat li Al-Tabaraani; 3/91 No. 3959 | Nasb Al-Rayah li Al-Zayla'i; 2/206

(297) Jami' Tirmidhi; 1/117 | Musannaf Abdur Razzaq; 3/131 No. 5541

﴾282﴿ عَنْ عَلِيٍّ، رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ مَنْ كَانَ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ سِتًّا.

It's been narrated from Ali ؓ that, "Whoever offers *salaah* after *Jumu'ah,* should offer six *rak'ats.*" (298)

﴾283﴿ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ مِنْكُمْ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعًا.

Abu Hurairah ؓ has stated that the messenger of Allah ﷺ said, "Whoever amongst you offers *salaah* after *Jumu'ah*, should offer four *rak'ats* (afterwards)."(299)

﴾284﴿ عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ.

Saalim ؒ son of Abdullah ibn Umar ؓ has narrated from his father that the messenger of Allah ﷺ used to offer two *rak'ats* after *Jumu'ah.*(300)

Note; from the above narrations it becomes clear that four *rak'ats* should be offered before *Jumu'ah* and six *rak'ats* after it. Within these six, four *rak'ats* should be offered first and then two *rak'ats.*

The *Khutbah of Jumu'ah*

On Fridays, the *imaam* delivers two *khutbah*s (religious sermons) while standing on the pulpit. He sits for a short while in between the two *khutbah*s.

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(298) Sharah Ma'aani al-Athaar, Tahaawi; 1/234

(299) Sahih Muslim; 1/288

(300) Sahih Muslim; 1/288

﴿285﴾ عَنِ ابْنِ عُمَرَ، قَالَ كَانَ النَّبِيُّ ﷺ يَخْطُبُ خُطْبَتَيْنِ، كَانَ يَجْلِسُ إِذَا صَعِدَ الْمِنْبَرَ حَتَّى يَفْرَغَ - أُرَاهُ قَالَ الْمُؤَذِّنُ - ثُمَّ يَقُومُ، فَيَخْطُبُ، ثُمَّ يَجْلِسُ فَلَا يَتَكَلَّمُ، ثُمَّ يَقُومُ فَيَخْطُبُ.

Abdullah ibn Umar ؓ has stated, "The prophet ﷺ used to give two *khutbahs*. When he ﷺ used to climb the pulpit, he would sit for a short while until the *mu'addhin* would complete the *adhaan*. He ﷺ would then stand and deliver the *khutbah*, then sit silently (briefly) and then stand to deliver (another) *khutbah*."(301)

The *Khutbah* of *Jumu'ah* must be in Arabic

It is absolutely necessary that the *khutbah* for *Jumu'ah* be delivered in Arabic. A *khutbah* delivered in a language other than Arabic is *makrooh tehreemi* (prohibitively reprehensible). It has many directives.

Khutbah of *Jumu'ah* is in reality "*Dhikr* of Allah" (remembrance of Allah).

﴿286﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوۡمِ ٱلۡجُمُعَةِ فَٱسۡعَوۡاْ إِلَىٰ ذِكۡرِ ٱللَّهِ

"O you who believe! When the call for *salaah* is made on Friday, hasten for the remembrance of Allah."(302)

Imaam of *tafseer* Abu Al-Barakaat Abdullah ibn

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(301) Sunan Abu Dawud; 1/163

(302) Surah Al-Jumu'ah; 9

Ahmad ibn Mahmud Al-Nasafi رحمه الله has written "According to the majority of scholars of *tafseer*, *khutbah* is intended by Allah's words "*ilaa dhikrillah.*" (303)

Evidence from *Hadith*

﴿287﴾ ... فَإِذَا خَرَجَ الإِمَامُ طَوَوْا صُحُفَهُمْ، وَيَسْتَمِعُونَ الذِّكْرَ.

When the *imaam* arrives (for delivering the *khutbah*), the angels close their books (registers) and listen to the *dhikr* (*khutbah*) attentively.(304)

From the above *hadith*, it becomes clear that *khutbah* is in reality "*Dhikr* of Allah." So just as *thanaa*, *ta'awwuz*, *tasmee'*, *tamheed*, *at-tahiy-yaat* etc. are "*Dhikr* of Allah" and are recited in the Arabic language, similarly it is necessary for the *khutbah* to be in the Arabic language as well.

The Prophet's command is to keep the *khutbah* short.

﴿288﴾ عَنْ عَمَّارِ بْنِ يَاسِرٍ، قَالَ أَمَرَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِإِقْصَارِ الْخُطَبِ.

'Ammaar ibn Yaasir رضي الله عنه has stated, "The messenger of Allah ﷺ commanded us to deliver short *khutbah*s." (305)

If any lecture delivered in a language other than Arabic lasting for an hour or half an hour is designated as the *khutbah*, then it will clearly contradict the command of the prophet ﷺ.

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(303) Tafsir Al-Nasafi; 4/201, Surah Al-Jumu'ah 9

(304) Sahih Bukhari; 1/127 | Sahih Muslim; 1/281

(305) Al-Mustadrak li Al-Haakim; 1/584 No.1105

***Khutbah* of *Jumu'ah has been* always in Arabic**

﴾289﴿ It is a proven fact that the prophet ﷺ always delivered the *Jumu'ah khutbah* in the Arabic language, even when there were non-Arabs present during the *khutbah*s who were also in need of the message of the religion. But, the prophet ﷺ kept the *khutbah* in the Arabic language. Also, during the time of the righteous khulafaa and other *sahaabah*, Islam spread beyond the Arabian Peninsula to the non-Arab areas. And even though the people were unfamiliar with the Arabic language, the *Jumu'ah khutbah* was still delivered in the Arabic language. The continuous practice of the Muslim *Ummah* on the Arabic *khutbah* is a clear proof that the *khutbah* must be in the Arabic language only.

The statements of the prominent *Fuqahaa* (Jurisprudents) and the pious predecessors

The statements of the prominent jurisprudents and the pious predecessors of this *ummah* also support the stance that it is necessary for the *khutbah* to be in Arabic.

﴾290﴿ وَيُشْتَرَطُ كَوْنُهَا بِالْعَرَبِيَّةِ.

Imaam Yayha ibn Sharaf al-Nawawi رحمه الله has said, "It is a requirement for the *khutbah* to be in Arabic." (306)

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(306) Kitaab Al-Azkaar li Al-Nawawi; p 148

﴿291﴾ وَهَل يَشْتَرَطُ اَنْ تَكُوْنُ اَلْخُطْبَةُ كُلُّهَا بِالْعَرَبِيَّةِ؟ وَجْهَانِ، وَالصَّحِيْحُ اِشْتِرَاطُهُ.

Imaam Abul Qasim Abdul Karim ibn Muhammad al-Rafi'i al-shaafi'i ؒ has said, "Is it a requirement for all *khutbah*s to be in Arabic? There are two stances. The correct stance is that the Arabic language is a requirement for the *khutbah*." (307)

﴿292﴾ مِنْ شُرُوطِهَا مَا سَبَقَ، وَهُوَ كَوْنُهَا بِالْعَرَبِيَّةِ.

Shaykh al-Islam Abu Yahya Zakariyya al-Ansari al-shaafi'i ؒ has said, "One of the requirements from among those mentioned is that the *khutbah* must be in Arabic." (308)

﴿293﴾ *Imam al-Hind* Shah Wali-Allah Ahmad ibn Abdul-Rahim Muhaddith Dehlawi ؒ has said, "The *khutbah* is in Arabic because it has always been the practice of the muslims in the East and the West even though in many of these countries the audience were non-Arabs." (309)

﴿294﴾ وَلَاشَک فِیْ اَنَّ الْخُطْبَةَ بِغَيْرِ الْعَرَبِيَّةِ خِلَافُ السُّنَّةِ الْمُتَوَارَثَةِ مِنَ النَّبِيِّ وَالصَّحَابَةِ فَيَكُوْنُ مَكْرُوْهاً تَحْرِيَماً.

Umdat-ul-mutakkhireen Allaamah Abul Hasanaat Abdul Hayy Lakhnawi ؒ has said, "There is no doubt that delivering the *khutbah* in a language other than Arabic will be against the *sunnah* of the prophet ﷺ and his companions ؓ, which has reached us through *mutawaatir* (multiple uninterrupted transmitted) chains. And for this reason, (delivering the *khutbah* in other than Arabic) will be *makruh tahreemi* (prohibitively reprehensible). (310)

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(307) Ittihaf Al-Saadat Al-Muttaqin li Al-Zubaidi; 3/368

(308) Asna Al-Matalib Li Shaikh Al-Islam Zakariyya Al-Ansari; 1/258

(309) Musaffa Sharh Muwatta; p 154

(310) Umdat Al-Ri'aya ala Sharh Al-Waqaayah; 1/200

Prohibition of offering *salaah* or speaking during the *khutbah*

«295» عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ وَالْإِمَامُ عَلَى الْمِنْبَرِ فَلَا صَلَاةَ وَلَا كَلَامَ حَتَّى يَفْرُغَ الْإِمَامُ.

Ibn Umar ؓ has narrated that I heard the messenger of Allah ﷺ say "Whenever any one of you enters the *masjid* while the *imaam* is on the *mimbar*, then no *salaah* and no speech is permissible until the *imaam* has finished."(311)

«296» فَإِنْ لَمْ يَجِدِ الْإِمَامَ خَرَجَ، صَلَّى مَا بَدَا لَهُ وَإِنْ وَجَدَ الْإِمَامَ قَدْ خَرَجَ، جَلَسَ فَاسْتَمَعَ وَأَنْصَتَ، حَتَّى يَقْضِيَ الْإِمَامُ جُمُعَتَهُ وَكَلَامَهُ، إِنْ لَمْ يُغْفَرْ لَهُ فِي جُمُعَتِهِ تِلْكَ ذُنُوبُهُ كُلُّهَا، أَنْ تَكُونَ كَفَّارَةً لِلْجُمُعَةِ الَّتِي تَلِيهَا.

Nubaisha al-Huzali ؓ has narrated that the prophet ﷺ said, "If the *imaam* has not arrived for the *khutbah*, then offer as much *salaah* as possible. And if the *imaam* has already arrived for the *khutbah*, then sit and listen attentively and remain silent until the *imaam* completes the *khutbah* and the *Jumu'ah salaah*. (312)

There is no *Jumu'ah* in the villages

The *Jumu'ah salaah* must take place in the city or town. *Jumu'ah salaah* will not be valid in a village (rural area). The following proofs establish this rule.

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(311) Majma Al-Zawaid li Al-Haithami; 2/407 | Jami' Al-Ahadith li Al-Suyuti; 3/114 No. 1879

(312) Musnad Ahmad; 15/300 No. 20599 | Ghayat Al-Maqsad fi Zawa'id Al-Musnad li Al-Haithami; 1/1154

﴿297﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْاْ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُواْ ٱلْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

Allah the most exalted says, *"O you who believe, when the call for salaah (prayer) is proclaimed on Friday, hasten for the remembrance of Allah, and leave off business. That is much better for you, if only you knew."* (313)

In this verse, the command is given for leaving trade and business when the *adhaan* for *Jumu'ah* is heard. There is an indication in the verse that *Jumu'ah* will take place where trade and business takes place and it is obvious that the rural areas (villages) are not centres of trade and business. Rather trade and business centres are situated in cities or towns. From this, it is understood that *Jumu'ah* cannot take place in villages.

﴿298﴾ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ إِنَّ أَوَّلَ جُمُعَةٍ جُمِّعَتْ بَعْدَ جُمُعَةٍ فِي مَسْجِدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فِي مَسْجِدِ عَبْدِ القَيْسِ بِجُوَاثَى مِنَ البَحْرَيْنِ.

Ibn Abbaas has stated, "The first place where *Jumu'ah* took place after the *Jumu'ah (salaah)* was established in the *masjid* of the prophet ﷺ, was in the *masjid* of Abdul-Qays in Juwatha, in Bahrain." (314)

Hafiz Ibn Hajar Asqalani writes,

أَنَّ الظَّاهِرَ أَنَّ عَبْدِ الْقَيْسِ لَمْ يُجَمِّعُوا إِلَّا بِأَمْرِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

"It is clear that the tribe of Abdul-Qays did not conduct the *Jumu'ah salaah* without the command of the Prophet ﷺ." (315)

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(313) Surah Al-Jumuah; 9
(314) Sahih Bukhari; 1/122
(315) Fath Al-Bari li Ibn Hajar; 2/489

Qaadhi Iyaadh ؒ has clarified that the delegation from the tribe of Abdul-Qays had visited the prophet ﷺ in the year 8th *Hijri* before the victory of Makkah.(316)

From this, it becomes known that before the year 8th Hijri, *Jumu'ah* was not conducted anywhere except in the *masjid* of the Prophet ﷺ, even though Islam had spread far and wide by then. Several Muslim communities had been established by that time; however *Jumu'ah* did not take place anywhere else. It is thus clear that villages are not suitable for conducting *Jumu'ah.*

Note; In the narration of Sunan Abu Dawud, Juwatha has been called a "*qaryah*" (village/town). However, it should not be mistaken that Juwatha was a village because the word "*qaryah*" has been used in the *Quran* to refer to cities as well. For example

وَقَالُوا۟ لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾ سُورَةُ الزُّخْرُفِ

"And they say, "Why was this Quran not revealed on a great man from (either of) the two qaryah"?

The "*two qaryahs*" refer to the two cities of Makkah and Taa'if. This clarifies the fact that using the word "*qaryah"* to refer to cities is very common in the Arabic language. And the (*muhaqqiq)* scholars have also stated that Juwatha was a city. For example,

1) Shaykh Abul Hasan al-Lakhmi ؒ has said It is a city.(317)
2) *Imaam* Abu Ubaid Abdullah Al-Bikri ؒ has said, "It is a city in Bahrain inhabited by the tribe of Abdul-Qais.(318)

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(316) Sharh Muslim li Al-Nawawi; 1/34 | Fath Al-Mulhim li Al-Uthmani; 1/524

(317) Fath Al-Bari li Ibn Hajar; 4/489

(318) Sharh Sunan Abi Dawud li Al-'Aini; 4/389

3) *Imaam* Shamsuddin Abu Bakr Muhammad ibn Abi Sahl as-Sarakhsi ﵀ has said Juwatha is a city in Bahrain.(319)

﴾299﴿ عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ قَالَتْ كَانَ النَّاسُ يَنْتَابُونَ يَوْمَ الجُمُعَةِ مِنْ مَنَازِلِهِمْ وَالعَوَالِيِّ،

'Aisha ﵂ has stated, "The people used to come to *Jumu'ah* from their villages and their dwellings in turns."(320)

Jumu'ah did not take place in the villages and around Madinah, otherwise there would have been no need for them to come in turns, rather all of them would have come together. This also proves that *Jumu'ah* cannot be conducted in the villages.

﴾264﴿ When the prophet ﷺ made *Hijrah* (migration to Madinah), he ﷺ stayed at "Qubaa" for fourteen or twenty four days. During this stay, Fridays also passed by, but there are no *ahaadeeth* that establish that he ﷺ led *Jumu'ah salaah* there or that he ﷺ commanded others for it. Thus, this proves that villages are not the place to conduct *Jumu'ah.*(321)

﴾300﴿ لَا جُمُعَةَ وَلَا تَشْرِيقَ إِلَّا فِي مِصْرٍ جَامِعٍ.

The righteous khalifah Ali ﵁ said, "*Salaah* of *Jumu'ah* and *tashreeq* (the Takbir of the two 'Eids) cannot take place anywhere except in cities. "(322)

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(319) Al-Mabsut li Al-Sarakhsi; 2/40

(320) Sahih Bukhari; 1/123

(321) Bazl Al-Majhood fi Hal Abi Dawud li al-Shaykh al-Sahaaranpuri; 2/170

(322) Musannaf Abdur Razzaaq; 3/70 No. 5189 | Musnad Ibn Al-Ju'd; p 438 No. 2990 | Al-Sunan Al-Kubraa li Al-Baihaqi; 3/179

Twenty Rak'ats Taraawih Salaah

The blessed month of *Ramadhaan* is the spring season for spirituality. The most important acts of worship specific to *Ramadhaan* include the *saum* (fast) during the day and the *taraaweeh salaah*, during the night. The blessings during this sacred month are so great that one *nafl* (optional) deed is given the same reward as one *fardh* (obligatory) deed, and one *fardh* deed is given the same reward as seventy *fardh* deeds.

The prophet ﷺ used to increase his worship of Allah during this blessed month.

﴾301﴿ عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا، قَالَتْ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ شَهْرُ رَمَضَانَ شَدَّ مِئْزَرَهُ، ثُمَّ لَمْ يَأْتِ فِرَاشَهُ حَتَّى يَنْسَلِخَ.

'Aaisha ؓ the wife of the prophet ﷺ has narrated, "Whenever the month of *Ramadhaan* would arrive, the messenger of Allah ﷺ would exert himself and would not approach his bed, until it had passed."(323)

﴾302﴿ قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَجْتَهِدُ فِي الْعَشْرِ الْأَوَاخِرِ، مَا لَا يَجْتَهِدُ فِي غَيْرِهِ.

And regarding the last ten days, she ؓ has narrated,

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(323) Shab Al-Imaan li Al-Baihaqi; 3/395 | Mishkaat Al-Masaabih; 1/173

"The messenger of Allah ﷺ would exert so much effort in the last ten days which he would not during the other days."(324)

This is why; maximum effort should be put into doing as much worship as possible in this blessed month.

The prophet ﷺ performed twenty *rak'ats salaah*, at night that has become known as the "*taraaweeh salaah*". The righteous khulafaa, 'Umar ؓ, 'Uthmaan ؓ, 'Ali ؓ, other *sahaabah* ؓ, *tabi'een*, the four *mujtahid imaams*, the great pious mashaa'ikh, and others have all acted upon this. This has been the case continuously for fourteen hundred years in the Muslim lands, and the Muslim *ummah* agrees on this with consensus. Here are some *ahaadeeth*, *aathaar* and the rulings of the *fuqahaa* of this *ummah*.

The Prophet's ﷺ blessed practice

The prophet ﷺ used to offer twenty *rak'ats* for the *Ramadhaan salaah*.

﴿303﴾ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ خَرَجَ النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فِي رَمَضَانَ فَصَلَّى النَّاسُ أَرْبَعَةً وَعِشْرِينَ رَكْعَةً وَأَوْتَرَ بِثَلاثَةٍ.

Jabir ibn Abdullah ؓ has stated, "One night in *Ramadhaan*, the prophet ﷺ came and led us in four *rak'ats* (*fardh*) *salaah*, twenty *rak'ats* (*taraaweeh*) and three *rak'ats witr*." (325)

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(324) Sahih Muslim; 1/372

(325) Tarikh Jurjaan li Al-Sahmi; p 142

﴿304﴾ عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي فِي رَمَضَانَ عِشْرِينَ رَكْعَةً وَالْوِتْرَ.

Abdullah ibn Abbas ؓ has narrated that the prophet ﷺ used to offer twenty *rak'ats* (*taraaweeh*) and *witr* in *Ramadhaan*.(326)

The practice of the Righteous Khulafaa

During the khilaafah of 'Umar ؓ, 'Uthmaan ؓ, and 'Ali ؓ, twenty *rak'ats* were offered for *taraaweeh*.

'Umar al-Faruq ؓ

﴿305﴾ وَعَنْ أُبَيِّ بْنِ كَعْبٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَمَرَ أُبَيَّ بْنَ كَعْبٍ أَنْ يُصَلِّيَ بِاللَّيْلِ فِي رَمَضَانَ. فَقَالَ إِنَّ النَّاسَ يَصُومُونَ النَّهارَ وَلَا يُحسِنُونَ أن يقرَءُوا، فَلَوْ قَرَأْتَ الْقُرْآنَ عَلَيْهِمْ بِاللَّيْلِ ... فَصَلَّى بِهِمْ عِشْرِينَ رَكْعَةً.

Ubay' ibn Ka'b ؓ has narrated that 'Umar ibn al-Khattaab ؓ ordered him to lead the *salaah* in the nights of *Ramadhaan*. 'Umar ؓ said to him, "Because the people are fasting (*saum*) all day and are unable to recite properly, it will be better if you recite the *Quran* to them (in *salaah*)." So Ubay' ibn Ka'b ؓ led them in twenty *rak'ats* of *salaah*.(327)

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(326) Musannaf Ibn Abi Shaibah; 5/225 No. 7774

(327) Musnad Ahmad ibn Muni, Ittihaf al-Khayarat al-Mahara li al-Busiri; 2/424 No. 2390

﴿306﴾ عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ كَانُوا يَقُومُونَ عَلَى عَهْدِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ فِي شَهْرِ رَمَضَانَ بِعِشْرِينَ رَكْعَةً. قَالَ وَكَانُوا يَقْرَءُونَ بِالْمَئِينِ، وَكَانُوا يَتَوَكَّئُونَ عَلَى عِصِيِّهِمْ فِي عَهْدِ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ مِنْ شِدَّةِ الْقِيَامِ.

Saa'ib ibn Yazeed ﵁ has stated, "During the time of 'Umar ﵁ (and 'Uthmaan ﵁ the *Sahaabah* ﵃) used to offer twenty *rak'ats taraaweeh salaah* and (the *qaaris*) would recite *surahs* which have one hundred verses. And the people would use the support of their rods and canes during the time of 'Uthmaan ﵁ due to the length of the *salaah*."(328)

﴿307﴾ وَرَوَى مَالِكٌ مِنْ طَرِيقِ يَزِيدَ بْنِ خُصَيْفَةَ عَنِ السَّائِبِ بْنِ يَزِيدَ عِشْرِينَ رَكْعَةً.

Imaam Maalik ﵀ has recorded the narration of Saa'ib ibn Yazeed through Yazeed ibn Khusaifah ﵀ that during the time of 'Umar ﵁, (*taraaweeh* was) twenty *rak'ats*.(329)

﴿308﴾ وَقَالَ مُحَمَّدُ بْنُ كَعْبٍ الْقُرَظِيُّ كَانَ النَّاسُ يُصَلُّونَ فِي زَمَانِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ فِي رَمَضَانَ عِشْرِينَ رَكْعَةً يُطِيلُونَ فِيهَا الْقِرَاءَةَ وَيُوتِرُونَ بِثَلَاثٍ.

Muhammad ibn Ka'b al-Qurazi ﵀ (a famous *tabi'i*) has stated, "During the time of 'Umar ﵁ the people used to offer twenty *rak'ats* for *taraaweeh* with long recitation and three *rak'at* of *witr*."(330)

﴿309﴾ عَنْ يَزِيدَ بْنِ رُومَانَ أَنَّهُ قَالَ كَانَ النَّاسُ يَقُومُونَ فِي زَمَانِ عُمَرَ بْنِ الْخَطَّابِ بِثَلَاثَةٍ وَعِشْرِينَ رَكْعَةً فِي رمضان.

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(328) Al-Sunan Al-Kubraa li Al-Baihaqi; 2/496

(329) Fath Al-Bari li Ibn Hajar; 4/321 | Nayl Al-Awtar li Al-Shawkani; 3/57 No.946

(330) Qiyaam Al-Layl li Al-Marwazi; p 157

Yazeed ibn Rumaan ؒ has stated, "During the time of 'Umar ؓ, the people (the *sahaabah* and the *tabi'een*) used to offer twenty-three *rak'ats* (twenty *taraaweeh* and three *witr*) in *Ramadhaan*."(331)

﴿310﴾ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَمَرَ رَجُلًا يُصَلِّي بِهِمْ عِشْرِينَ رَكْعَةً.

Yahya ibn Sa'eed ؒ has narrated that, "Umar ؓ ordered a man to lead the people for twenty *rak'ats*."(332)

﴿311﴾ عَنِ الْحَسَنِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ جَمَعَ النَّاسَ عَلَى أُبَيِّ بْنِ كَعْبٍ فَكَانَ يُصَلِّي لَهُمْ عِشْرِينَ رَكعَةً

Hasan Basri ؒ has narrated that, "Umar ؓ gathered the people under 'Ubay' ibn Ka'b ؓ, so he would lead them in (*taraaweeh salaah*) for twenty *rak'ats*."(333)

﴿312﴾ عَنْ أُبَيِّ بْنِ كَعْبٍ أَنَّ عُمَرَ أَمَرَ أُبَيًّا أَنْ يُصَلِّيَ بِالنَّاسِ فِي رَمَضَانَ ... فَصَلَّى بِهِمْ عِشْرِينَ رَكْعَة.

Ubay' ibn Ka'b ؓ has narrated that 'Umar ؓ commanded him to lead the people in *salaah* in *Ramadhaan*. So he led them for twenty *rak'ats*.(334)

﴿313﴾ عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ كُنَّا نَنْصَرِفُ مِنَ الْقِيَامِ عَلَى عَهْدِ عُمَرَ، وَقَدْ دَنَا فُرُوعُ الْفَجْرِ، وَكَانَ الْقِيَامُ عَلَى عَهْدِ عُمَرَ ثَلَاثَةً وَعِشْرِينَ رَكْعَةً.

Saa'ib ibn Yazeed ؓ has stated, "We used to complete the night (*taraaweeh*) prayer during the time of 'Umar ؓ, and it would be close to Fajr time. And during the time of 'Umar ؓ, twenty *rak'ats taraaweeh* and three *rak'ats witr* were offered." (335)

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(331) Muwatta Maalik; p 98

(332) Musannaf Ibn Abi Shaibah; 5/223 No. 7764

(333) Sunan Abu Dawud; 1/211 | Siyar A'laam Al-Nubala, Dhahabi; 3/242

(334) Al-Ahadith Al-Mukhtaarah li Maqdisi; 3/367 No. 1161

(335) Musannaf Abdur Razzaq; 4/201 No. 7763

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Uthmaan ibn Affaan ؓ

During the khilaafah of 'Uthmaan ؓ, the *taraaweeh* was also twenty *rak'ats*, just as it was during the khilaafah of 'Umar ؓ.

﴾314﴿ عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ كَانُوا يَقُومُونَ عَلَى عَهْدِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ فِي شَهْرِ رَمَضَانَ بِعِشْرِينَ رَكْعَةً. قَالَ وَكَانُوا يَقْرَءُونَ بِالْمَئِينِ، وَكَانُوا يَتَوَكَّئُونَ عَلَى عِصِيِّهِمْ فِي عَهْدِ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللّٰهُ عَنْهُ مِنْ شِدَّةِ الْقِيَامِ.

Saa'ib ibn Yazeed ؓ has narrated, "During the time of 'Umar ؓ (and 'Uthmaan ؓ), the people (the *Sahaabah and tabe'in*) used to offer twenty *rak'ats* (*taraaweeh salaah*) in Ramadhaan and (the *Qaari*) would recite *surahs* which have one hundred verses. And the people would use the support of their rods and canes during the time of 'Uthmaan ؓ due to the length of the *salaah*." (336)

Ali al-Murtadhaa ؓ

During the khilaafah of 'Ali ؓ, the *taraaweeh* was twenty *rak'ats* as well. The following narrations clarify this.

﴾315﴿ حَدَّثَنِيْ زَيْدُ بْنِ عَلِيٍّ عَنْ اَبِيْهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ اَنَّهُ اَمَرَ الَّذِىْ يُصَلِّيَ بِالنَّاسِ صَلَاةَ الْقِيَامِ فِيْ شَهْرِ رَمَضَانَ، اَنَ يُصَلِّيَ لَهُمْ عِشْرِينَ رَكْعَةً يُسَلِّمُ فِي كُلِّ رَكْعَتَيْنِ وَيُرَاوِحُ مَا بَيْنَ كُلِّ اَرْبَعَ رَكَعَاتٍ فَيَرْجِعُ ذُو الْحَاجَةِ وَيَتَوَضَّأُ الرَّجُلُ، وَأَنْ يُوْتِرَ بِهِمْ مِنْ آخِرِ اللَّيْلِ حِيْنَ الْاِنْصِرَافِ.

Imaam Zaid ؒ has narrated from his father *imaam* Zain

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(336) Al-Sunan al-Kubraa li al-Baihaqi; 2/496

Ul-'Aabideen ﵀ who has narrated from his father *imaam* Husain ﵁ that 'Ali ﵁ had commanded the *imaam* leading the people in (*taraaweeh*) *salaah* in *Ramadhaan* to lead them in twenty *rak'ats,* to make *salam* after every two *rak'ats,* to rest after every four *rak'ats* for a duration which is long enough to allow the people to fulfill their needs and to make *wudu*, and then to lead them in *Witr* in the end.(337)

﴿316﴾ عَنِ ابْنِ أَبِي الْحَسْنَاءِ، أَنَّ عَلِيًّا أَمَرَ رَجُلًا يُصَلِّي بِهِمْ فِي رَمَضَانَ عِشْرِينَ رَكْعَةً.

Abul Hasnaa ﵀ has narrated that 'Ali ﵁ commanded a man to lead the people for twenty *rak'ats* (*taraaweeh*) *salaah* in *Ramadhaan*.(338)

﴿317﴾ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ دَعَا الْقُرَّاءَ فِي رَمَضَانَ فَأَمَرَ مِنْهُمْ رَجُلًا يُصَلِّي بِالنَّاسِ عِشْرِينَ رَكْعَةً. قَالَ وَكَانَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ يُوتِرُ بِهِمْ.

*A*bu Abdur-Rahman as-Sulami ﵀ has narrated that 'Ali ﵁ summoned the *Qaaris* (recitors of the *Quran*) in *Ramadhaan*. Then he ﵁ commanded one of them to lead the people for twenty *rak'ats* (*taraaweeh*) and 'Ali ﵁ used to lead the people in *witr*.(339)

Practice of other *Sahaabah* ﵃ and *Tabi'een*

Apart from the righteous khulafaa, twenty *rak'ats* for *taraaweeh* has also been reported from other *sahaabah* and *tabi'ien*. The following narrations present the practice of a few of these personalities who have performed or have led the people for twenty *rak'ats.*

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(337) Musnad Al-Imaam Zayd ibn Ali; p 158-159

(338) Musannaf Ibn Abi Shaibah; 5/223 No. 7763

(339) Al-Sunan Al-Kubraa li Al-Baihaqi; 2/469

Abdullah ibn Mas'ud ؓ

﴾318﴿ كَانَ عَبْدُ اللهِ بْنُ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ يُصَلِّي بِنَا فِي شَهْرِ رَمَضَانَ فَيَنْصَرِفُ وَعَلَيْهِ لَيْلٌ. قَالَ الْأَعْمَشُ كَانَ يُصَلِّي عِشْرِينَ رَكْعَةً وَيُوتِرُ بِثَلَاثٍ.

Zaid ibn Wahb ؓ has narrated that Abdullah ibn Mas'ud ؓ used to lead us in (*taraaweeh*) *salaah* in *Ramadhaan* and when he would return home, it would still be night time. (The narrator of the *hadith*), *Imaam* A'mash said, "He ؓ used to offer twenty *rak'ats* (*taraaweeh*) and three *rak'ats witr*."(340)

'Ubay' ibn Ka'b ؓ

Hasan Basri ؒ has narrated from Abdul-Aziz ibn Rafi' ؒ that

﴾319﴿ كَانَ أُبَيُّ بْنُ كَعْبٍ يُصَلِّي بِالنَّاسِ فِي رَمَضَانَ بِالْمَدِينَةِ عِشْرِينَ رَكْعَةً وَيُوتِرُ بِثَلَاثٍ.

Ubay' ibn Ka'b ؓ used to lead the people in *Ramadhaan* in Madinah for twenty *rak'ats* (*taraaweeh*) and three *rak'ats witr*.(341)

'Ataa ibn Abi Rabaah ؒ

He was an eminent *tabi'ie* who met two hundred *Sahaabah*.(342)

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(340) Qiyam Ramadhaan li Al-Marwazi; p 157

(341) Musannaf Ibn Abi Shaibah; 5/224 No. 7766

(342) Tahzib Al-Tahzib li Ibn Hajar; 4/488

﴿320﴾ عَنْ عَطَاءٍ، قَالَ أَدْرَكْتُ النَّاسَ وَهُمْ يُصَلُّونَ ثَلَاثًا وَعِشْرِينَ رَكْعَةً بِالْوِتْرِ.

He said, "I found the people (*Sahaabah* and *Tabi'een*) offering twenty *rak'at* (*taraaweeh*) and three *rak'at witr*.(343)

Ibrahim Nakh'i رحمه الله

He was a famous and eminent *mufti* of Kufa. *Imaam* Sha'bi has narrated that I never saw a greater scholar than him. (344)

﴿321﴾ أَنَّ النَّاسَ كَانُوا يُصَلُّونَ خَمْسَ تَرْوِيحَاتٍ فِي رَمَضَانَ.

He has stated, "The people (*sahaabah* and *tabi'een*) used to offer five *tarweeha* (twenty *rak'ats*) in *Ramadhaan*." (345) (*tarweehah* is the resting sitting between two sets of four *rak'at salah*).

Shutair ibn Shakal رحمه الله

He was an eminent *tabi'i* and a student of 'Ali رضي الله عنه. He has narrated *ahaadeeth* from Abdullah ibn Mas'ud رضي الله عنه, *Umme* Habibah رضي الله عنها and Hafsah رضي الله عنها.(346)

﴿322﴾ عَنْ شُتَيْرِ بْنِ شَكَلٍ، وَكَانَ مِنْ أَصْحَابِ عَلِيٍّ رَضِيَ اللهُ عَنْهُ أَنَّهُ كَانَ يَؤُمُّهُمْ فِي شَهْرِ

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(343) Musannaf Ibn Abi Shaibah; 5/224 No. 7770

(344) Tahzib Al-Tahzib li Ibn Hajar; 1/168

(345) Kitab Al-Athar li Al-Imaam Abi Hanifahh, Rawaayat of Imaam Abi Yusuf; p 41 No. 211

(346) Tahzib Al-Tahzib li Ibn Hajar; 3/138

رَمَضَانَ بِعِشْرِينَ رَكْعَةً، وَيُوتِرُ بِثَلَاثٍ.

It has been narrated about Shutair ibn Shakal who was a student of 'Ali ؓ that, "he used to lead the people in the month of *Ramadhaan* in twenty *rak'aats* (*taraaweeh*) and three *rak'ats witr*."(347)

Abul-Bakhtari ؒ

He was a leading scholar of Kufa, and a student of Ibn 'Abbaas ؓ, 'Umar ؓ, Abu Saeed ؓ and many others.(348)

﴾323﴿ أَنَّهُ كَانَ يُصَلِّي خَمْسَ تَرْوِيحَاتٍ فِي رَمَضَانَ، وَيُوتِرُ بِثَلَاثٍ.

It has been reported about him that, "he used to offer five *tarweehaat* (twenty *rak'ats taraaweeh*) in *Ramadhaan* and three *rak'ats witr*."(349)

Suwaid ibn Ghaflah ؒ

He was a famous *tabi'i*. He visited Abu Bakr ؓ, 'Umar ؓ, 'Ali ؓ, Abdullah ibn Mas'ud ؓ and other *sahaabah* and has narrated *ahaadeeth* from them.(350)

﴾324﴿ كَانَ يَؤُمُّنَا سُوَيْدُ بْنُ غَفَلَةَ فِي رَمَضَانَ فَيُصَلِّي خَمْسَ تَرْوِيحَاتٍ عِشْرِينَ رَكْعَةً.

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(347) Al-Sunan Al-Kubraa li Al-Baihaqi; 2/496

(348) Tahzib Al-Tahzib li Ibn Hajar; 2/679

(349) Musannaf Ibn Abi Shaibah; 5/224 No. 7768

(350) Tahzib Al-Tahzib li Ibn Hajar; 3/107

Abul-Khasib ؒ has reported, “Suwaid ibn Ghafalah ؒ used to lead us in *Ramadhaan* for five *tarweeha*, (tha is) twenty *rak’ats.*”(351)

Ibn Abi Mulaikah ؒ

He was an eminent *tabi’i* who had the honour of visiting thirty *sahaabah.*(352)

﴿325﴾ كَانَ ابْنُ أَبِي مُلَيْكَةَ يُصَلِّي بِنَا فِي رَمَضَانَ عِشْرِينَ رَكْعَةً،

Nafi ibn ‘Umar ؒ has narrated about him, “Ibn Abi Mulaikah ؒ used to lead us in *Ramadhaan* for twenty *rak’ats.*”(353)

Sa’eed ibn Jubair ؒ

He was from among the senior *tabi’een* and was an eminent scholar of Kufa. He has taken *ahaadeeth* from Ibn Abbaas ؓ, Ibn Zubair ؓ, Ibn ‘Umar ؓ, Adi ibn Haatim ؓ and other *sahaabah*. Hajjaj ibn Yusuf had him killed unjustly.(354)

﴿326﴾ كَانَ سَعِيدُ بْنُ جُبَيْرٍ يَؤُمُّنَا فِي شَهْرِ رَمَضَانَ، فَكَانَ يَقْرَأُ بِالْقَرَاءَتَيْنِ جَمِيعًا، يَقْرَأُ لَيْلَةً بِقِرَاءَةِ ابْنِ مَسْعُودٍ فَكَانَ يُصَلِّي خَمْسَ تَرْوِيحَاتٍ،

Ismail ibn Abdul-Malik ؒ has narrated about him that

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(351) Al-Sunan Al-Kubraa li Al-Baihaqi; 2/469

(352) Tahzib Al-Tahzib li Ibn Hajar; 3/559

(353) Musannaf Ibn Abi Shaibah; 5/223-224 No. 7765

(354) Tahzib Al-Tahzib li Ibn Hajar; 2/625

"Saeed ibn Jubair ؒ used to be our *imaam* during the month of *Ramadhaan*. He would recite two *Qiraa'ats*. One night he would recite the *Qiraa'at* of Ibn Mas'ud ؓ, (and the next night, he would recite the *Qiraa'at* of 'Uthmaan ؓ). He would offer five *tarweeha* (that is twenty *rak'ats*)."(355)

Ali ibn Rabi'ah ؒ

He was a student of Ali ؓ, Mughirah ibn Shu'bah ؓ, Samurah ibn Jundub ؓ, and many other great *sahaabah*.(356)

﴾327﴿ أَنَّ عَلِيَّ بْنَ رَبِيعَةَ كَانَ يُصَلِّي بِهِمْ فِي رَمَضَانَ خَمْسَ تَرْوِيحَاتٍ، وَيُوتِرُ بِثَلَاثٍ.

Saeed ibn Ubaid ؒ has narrated about him, "'Ali ibn Rabi'ah ؒ used to lead us in *Ramadhaan* for five *tarweeh* (that is, twenty *rak'ats*) and three *witr*."(357)

The Four *Imaams*

No one from this *ummah* has been able to document and explain the *sunnahs* of the prophet ﷺ and the noble ways of the righteous khulafaa in such great detail and comprehensiveness as the four great *imaams*. And this is why the *ummah* has been acting upon the *Sunnah* through their guidelines. The four great *imaams* also agreed upon twenty *rak'ats* for *taraaweeh* and

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(355) Musannaf Abdur Razzaaq; 4/204 No. 7779

(356) Tahzib Al-Tahzib li Ibn Hajar; 4/596

(357) Musannaf Ibn Abi Shaibah; 5/224 No. 7772

Imaam Malik رحمه الله agreed on twenty *rak'ats* for *taraaweeh* and sixteen *rak'ats nafl*. Here are the details.

Imaam 'Azam Imaam Abu Hanifah رحمه الله

﴿292﴾ Allama Ibn Rushd al-Maliki رحمه الله has written in his famous book *Bidaayatul Mujtahid* that according to *Imaam* Abu Hanifah, the *salaah* for *Ramadhaan* is twenty *rak'ats.*(358)

Imaam Fakhruddin Qaadhi Khan al-Hanafi رحمه الله has written in his *fataawaa*

﴿328﴾ عَنْ أَبِيْ حَنِيْفَةَ رَحْمَةُ اللهِ عَلَيْهِ قَالَ اَلْقِيَامُ فِيْ شَهْرِ رَمَضَانَ سُنَّةٌ... كُلَّ لَيْلَةٍ سِوَى الْوِتْرِ عِشْرِيْنَ رَكْعَةً خَمْسَ تَرْوِيْحَاتٍ

Imaam Abu Hanifah رحمه الله has stated that, "In *Ramadhaan*, (*taraaweeh*) prayer is *sunnah* ... every night other than *witr* to offer twenty *rak'ats,* that is five *tarweeha*."(359)

Imaam Maalik ibn Anas رحمه الله

According to a narration, *Imaam* Malik رحمه الله has called twenty *rak'ats taraaweeh* as *mustahsan*. Allaamah Ibn Rushd al-Maaliki رحمه الله has said,

﴿329﴾ فَاخْتَارَ مَالِكٌ فِي أَحَدِ قَوْلَيْهِ ... الْقِيَامَ بِعِشْرِينَ رَكْعَةً سِوَى الْوِتْرِ.

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(358) Bidayat Al-Mujtahid li Ibn Rushd; 1/214
(359) Fatawa Qaadhi Khan; 1/112

“*Imaam* Malik رحمه الله has preferred twenty *rak’at* for *taraaweeh* in one of his opinions.”(360)

His other opinion was thirty-six *rak’ats* which is twenty *rak’ats taraaweeh* and sixteen *rak’ats nafl*.

Imaam Muhammad ibn Idris Shaf’i رحمه الله

Imaam Shaf’i رحمه الله has stated,

﴿330﴾ قَالَ وَأَحَبُّ إِلَيَّ عِشْرُونَ ... وَكَذَلِكَ يَقُومُونَ بِمَكَّةَ

“I prefer twenty *rak’ats* for *taraaweeh*, and that is how it is offered in Makkah.”(361)

﴿331﴾ وَهَكَذَا أَدْرَكْتُ بِبَلَدِنَا بِمَكَّةَ يُصَلُّونَ عِشْرِينَ رَكْعَةً.

In another statement he said, “I have found the people of our city, Makkah, offering *taraaweeh* as twenty *rak’ats.*”(362)

Imaam Ahmad ibn Hanbal رحمه الله

The distinguished spokesman of the *Hanbali Fiqh*, *Imaam* Ibn Qudaamah al-Hanbali رحمه الله has written,

﴿332﴾ وَالْمُخْتَارُ عِنْدَ أَبِي عَبْدِ اللهِ، رَحِمَهُ اللهُ، فِيهَا عِشْرُونَ رَكْعَةً. وَبِهَذَا قَالَ الثَّوْرِيُّ، وَأَبُو حَنِيفَةَ، وَالشَّافِعِيُّ.

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(360) Bidaayat Al-Mujtahid li Ibn Rushd; 1/214

(361) Qiyam Ramadhaan li Al-Marwazi; p 159

(362) Jami’i Tirmidhi; 1/166

"According to *Imaam* Abu Abdullah (Ahmad ibn Hanbalؒ), the preferred and stronger view (for *taraaweeh*) is twenty *rak'ats.* And this is also what *Imaam* Sufyan Thawriؒ, *Imaam* Abu Hanifahؒ, and *Imaam* Shaf'i ؒ have stated." (i.e twenty *rak'ats.*)(363)

The Great Pious Mashaa'ikh

The actions, character and way of life of the past pious *Awliyaa-u-Allah* of the Muslim *ummah* is a role model for us. By studying their lifestyles, it becomes clear that they also acted upon the *sunnah* of twenty *rak'ats* for *taraaweeh*. This is clear proof for us. The statements of some famous *mashaa'ikh* are mentioned hereby:

Shaykh Abu Haamid Muhammad al-Ghazaali ؒ

﴾333﴿ اَلتَّرَاوِيحُ وَهِيَ عِشرُونَ رِكعَةً وَكَيفِيَّتُهَا مَشهُورَةٌ وَهِيَ سُنَّةٌ مُؤَكَّدَةٌ.

He ؒ said, "*Taraaweeh* is twenty *rak'ats* and its method is well-known and it is *sunnah mu'akkadah*."(364)

Shaykh Abdul Qaadir Jilaani ؒ

﴾334﴿ صَلَاةُ التَّرَاوِيْحِ سُنَّةُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهِىَ عِشْرُوْنَ رَكْعَةً.

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(363) Al-Mughni li Ibn Qudaamah Al-Hanbali; 2/366 Q. 274

(364) Ihyaa Uloom Al-Deen li Al-Ghazaali; 1/242-243

He has mentioned in his famous book *Ghunniyyat al-Taalibeen* regarding *taraaweeh;* "*Taraaweeh salaah* is the *sunnah* of the prophet ﷺ and it is twenty *rak'ats.*"(365)

Shaykh Imaam Abdul Wahhab al-Sha'raani رحمه الله

He was a famous *muhaddith* (expert of *hadith*), *faqeeh* (jurisprudent) and a leading scholar of *tasawwuf*. He has written in his famous book *al-Meezan al-Kubraa*,

﴿335﴾ اَلتَّرَاوِيْحِ فِيْ شَهْرِ رَمَضَانَ عِشْرُوْنَ رَكْعَةً.

"The *taraaweeh salaah* in the month of *Ramadhaan* is twenty *rak'ats.*" (366)

Twenty *rak'ats Taraaweeh* in *Haramain Sharifain* (the two holy masjids of Islam)

In the holy sanctuary of Makkah and the holy sanctuary of Madinah, the *taraaweeh salaah* has always been offered as twenty *rak'ats* for fourteen hundred years through the *mutawaatir* practice of the *ummah*.

The famous teacher in Masjid al-Nabawi and the previous *Qaadhi* of Madinah, *Shaykh* Atiyyah Saalim has written a book with the title "*At-Taraaweeh Aktharu min Alfi Aam*" on the history of *Taraaweeh salaah* in the *masjid* of the prophet ﷺ. In this book, he has conclusively proven that for fourteen hundred years *taraaweeh* has always been twenty *rak'ats* as passed on to us through *mutawaatir* practice and it has never been less than that.

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(365) Ghunniyyat Al-Talibeen; p 267-268

(366) Al-Mizaan Al-Kubraa; p 153

Shaykh Muhammad Ali Saabuni, professor in the Faculty of *Shariah* and Islamic Studies of Jamiah Umm al-Qura in Makkah, has also published a journal named "*Al-Hadyo al-Nabawi as-Saheeh fi Salaat al-Taraaweeh*." In this journal, *Shaykh* Sabuni has given the proofs for the continuous tradition of twenty *rak'ats taraaweeh* in Makkah and Masjid al-Haram from the era of the righteous khulafaa up to the rule of the Saudi Kingdom.

Completing the *Quran* in *Taraaweeh* is *Sunnah*

﴿336﴾ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ دَعَا عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ بِثَلَاثِ قُرَّاءٍ فَاسْتَقْرَأَهُمْ، فَأَمَرَ أَسْرَعَهُمْ قِرَاءَةً أَنْ يَقْرَأَ لِلنَّاسَ ثَلَاثِينَ آيَةً، وَأَمَرَ أَوْسَطَهُمْ أَنْ يَقْرَأَ خَمْسًا وَعِشْرِينَ، وَأَمَرَ أَبْطَأَهُمْ أَنْ يَقْرَأَ لِلنَّاسِ عِشْرِينَ آيَةً.

Abu 'Uthmaan al-Nahdi has narrated, "Umar ibn al-Khattab summoned three *Qaaris* (recitors of the *Quran*) and listened to their *Qiraa'at* (recitation). He then commanded the one with the fast recitation to lead the people (in *taraaweeh salaah*) and to recite thirty verses (in every *rak'at*). He commanded the one with the normal recitation to recite twenty-five verses, and the one with the slow recitation to recite twenty verses." (367)

﴿337﴾ عَنِ الْحَسَنِ، قَالَ مَنْ أَمَّ النَّاسَ فِي رَمَضَانَ فَلْيَأْخُذْ بِهِمُ الْيُسْرَ، فَإِنْ كَانَ بَطِيءَ الْقِرَاءَةِ

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(367) Al-Sunan Al-Kubraa li Al-Baihaqi; 2/497 | Musannaf Ibn Abi Shaibah; 5/220-221 No. 7754

فَلْيَخْتِمِ الْقُرْآنَ خَتْمَةً، وَإِنْ كَانَ قِرَاءَتُهُ بَيْنَ ذَلِكَ فَخَتْمَةٌ وَنِصْفٌ، فَإِنْ كَانَ سَرِيعَ الْقِرَاءَةِ فَمَرَّتَيْنِ.

Hasan Basri has said, "Whoever leads the people in *Ramadhaan* for *taraaweeh salaah,* should make it easy for the people. If he recites slowly, then he should recite (only) one complete recitation of the entire *Quran*, if he recites normally, then one-and-a-half recitation of the *Quran*, and if he recites fast, then two recitations of the *Quran*."(368)

﴿338﴾ عَنْ أَبِيْ حَنِيْفَةَ رَحْمَةُ اللهِ عَلَيْهِ أَنَّهُ كَانَ يَخْتِمُ فِيْ شَهْرِ رَمَضَانَ إِحْدٰى وَسِتِّيْنَ خَتْمَةً ثَلَاثِيْنَ فِي الْأَيَّامِ وَثَلَاثِيْنَ فِي اللَّيَالِي وَوَاحِدَةً فِي التَّرَاوِيْحِ.

It has been narrated about *Imaam* 'Azam Abu Hanifah that he used to recite the *Quran* fully sixty-one times in *Ramadhaan* – thirty during the day, thirty during the night, and one during *taraaweeh*.(369)

﴿339﴾ قَالَ الْإِمَامُ الْفَقِيْهُ الْمُفْتِيْ مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُحَمَّدٍ الْحَصْكَفِيِّ رَحْمَةُ اللهِ عَلَيْهِ (وَالْخَتْمُ) مَرَّةً سُنَّةٌ وَمَرَّتَيْنِ فَضِيلَةٌ وَثَلَاثًا أَفْضَلُ. (وَلَا يُتْرَكُ) الْخَتْمُ (لِكَسَلِ الْقَوْمِ).

The famous *faqeeh* and *mufti, Imaam* Muhammad ibn Ali al-Haskafi has stated, "One complete recitation of *Quran* (in *taraaweeh*) is *sunnah*, two is better, and three is best. It should not be left out due to the lethargy of the people."(370)

In the *Fataawa 'Alamgiri*, it is recorded,

﴿340﴾ اَلسُّنَّةُ فِي التَّرَاوِيحِ إِنَّمَا هُوَ الْخَتْمُ مَرَّةً فَلَا يُتْرَكُ لِكَسَلِ الْقَوْمِ.

"It is *Sunnah* to do one complete recitation of the *Quran* in *taraaweeh*. It should not be abandoned due to the lethargy of the people."(371)

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(368) Musannaf Ibn Abi Shaibah; 5/222 No. 7761

(369) Fatawa Qaadhi Khan; 1/112

(370) Al-Durr Al-Mukhtaar wa Haashiyat Ibn 'Aabideen; 2/601

(371) Fataawa Al-Hindiyyah; 1/130

Janaazah (Funeral) Salaah

The method of the *Janaazah salaah*

There are four *takbirs* in the funeral prayer. After the first *takbir*, *thanaa* (glorification) of Allah is recited, after the second, the *durood* (salutation) upon the prophet ﷺ, after the third, the *du'aa* (supplication) for the deceased and after the fourth, *salaam* is offered.

﴾341﴿ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، وَخَرَجَ بِهِمْ إِلَى الْمُصَلَّى، فَصَفَّ بِهِمْ، وَكَبَّرَ عَلَيْهِ أَرْبَعَ تَكْبِيرَاتٍ.

Abu Hurairah ؓ has narrated that "The messenger of Allah ﷺ informed them of the death of Najjaashi (Negus) on the very day on which the latter died. He ﷺ took the *sahaabah* to the *musallaa* and made them stand in rows and he ﷺ said four *takbir*s." (372)

﴾342﴿ عَنِ الشَّعْبِيِّ قَالَ التَّكْبِيرَةُ الْأُولَى عَلَى الْمَيِّتِ ثَنَاءٌ عَلَى اللهِ، وَالثَّانِيَةُ صَلَاةٌ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَالثَّالِثَةُ دُعَاءٌ لِلْمَيِّتِ، وَالرَّابِعَةُ تَسْلِيمٌ.

The famous *Tabi'i Imaam* Sha'bi ؒ has said, "After the first *takbir*, (in the funeral prayer of the deceased), *thanaa*

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(372) Sahih Bukhari; 1/178

(glorification) of Allah is recited. After the second, the *durood* (salutation) upon the Prophet ﷺ. After the third, the *du'aa* (supplication) for the deceased and after the fourth, *salaam* is offered.(373)

﴾343﴿ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، قَالَ الْأُولَى الثَّنَاءُ عَلَى اللهِ، وَالثَّانِيَةُ صَلَاةٌ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَالثَّالِثَةُ دُعَاءٌ لِلْمَيِّتِ، وَالرَّابِعَةُ سَلَامٌ تُسَلِّمُ.

The eminent *Tabi'i* Ibrahim al-Nakh'i ؒ said, "In the funeral prayer of the deceased, after the first *takbir*, *thanaa* (glorification) of Allah is recited. After the second, the *durood* (salutation) upon the Prophet ﷺ. After the third, the *du'aa* (supplication) for the deceased and after the fourth, *salaam* is offered.(374)

Thanaa (the glorification)

﴾344﴿ عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ قَالَ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ.

Abu Sa'eed al-Khudri ؓ has narrated that when the messenger of Allah ﷺ used to begin his *salaah*, he would recite "*Subhaanak-Allaahum-ma wa bihamdika wa tabaarakasmuka wa ta'aalaa jadduka wa laa ilaaha ghairuk*" (till the end of the *thanaa*).(375)

In the below narration of Abdullah ibn Mas'ud ؓ, the words "*wa jalla thanaa uka*" is recorded.

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(373) Musannaf Abdur Razzaaq; 3/316 No. 6462

(374) Kitab al-Athar li al-Imaam Abi Hanifah, bi Rawayat al-Imaam Mohammad; p 48 No. 238

(375) Sunan Nasaa'i; 1/143

﴾345﴿ اِنَّ مِنْ اَحَبِّ الْكَلَامِ اِلَى اللهِ عَزَّوَجَلَّ أَنْ يَقُوْلَ الْعَبْدُ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَاءُک وَلَا إِلَهَ غَيْرُكَ۔

From amongst the speeches most beloved to Allah is when the servant says, "*Subhaanaka-Allahumma wa bihamdika wa tabaarakasmuka wa ta'aalaa jadduka wa jalla thanaa uka wa laa ilaaha ghairuk*." (376)

Translation of Thanaa

"O Allah! All glory be to You. And praise be to You; blessed is Your name and exalted is Your majesty, and glorious is Your Praise. And there is none worthy of worship besides You."

Durood (Salutation) upon the Prophet ﷺ

The one offering the funeral prayer should recite *durood* after the second *takbir*. The best *durood* is the *durood Ibrahimi* (which is read in all *salaahs*). If anyone wishes to recite another *durood*, it is permissible. No specific *durood* has been designated for the funeral prayer in the *ahaadeeth*.

Du'aa for the deceased person

If the deceased is an adult, then the following *du'aa* will be recited

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(376) Al-Firdaws bi Mathur Al-Khitab li Al-Daylami; 1/214 No. 819

﴿346﴾ اللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرِنَا وَأُنْثَانَا، اللّٰهُمَّ مَنْ
أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ.

Translation

O Allah! Forgive our living, our deceased, our present, our absent, our young, our old, the male, and the female from amongst us. O Allah! Those, whom you keep alive from amongst us, keep them on Islam; and those whom you take away from amongst us (cause to die) take them upon *imaan* (faith).(377)

When the deceased is a minor

In the *hadith*, it is narrated

﴿347﴾ وَالسِّقْطُ يُصَلَّى عَلَيْهِ، وَيُدْعَى لِوَالِدَيْهِ بِالْمَغْفِرَةِ وَالرَّحْمَةِ.

The funeral prayer for the minor should be offered, and *du'aa* for the forgiveness and mercy for the parents should be made.(378)

Abu Hurairah ؓ used to recite the following *du'aa* in the funeral prayer of a minor

﴿348﴾ اَللّٰهُمَّ اجْعَلْهُ لَنَا سَلَفًا وَفَرَطًا وَذُخْرًا.

"*Allahumma-ij'alhu lanaa salafan wa faratan wa zukhraa.*" (379)

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(377) Jami'' Al-Tirmidhi; 1/198 | Musannaf Abdur Razzaaq; 3/313 No. 6447

(378) Sunan Abu Dawud; 2/97

(379) Al-Sunan Al-Kubraa li Al-Baihaqi; 4/10

Similar wording has been narrated from Hasan Basri رحمه الله.(380)

Since a specific *du'aa* is not recorded in the *ahaadeeth* for the funeral prayer, and the righteous predecessors have also narrated varios wordings, the *Fuqahaa* (jurisprudents) رَحِمَهُمُ اللّٰهُ تَعَالَى have mentioned a comprehensive and general *du'aa* by taking into consideration all of the narrations.

﴿349﴾ اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا.

Translation; "O Allah! Make this deceased (child) a forerunner for our salvation and make him a source of reward and a deposit for us and make him one who will intercede on our behalf and accept his intercession."(381)

If the deceased child is a minor girl, then change the following words to match the Arabic text to the gender. That is, change *ij'alhu* to *ij'alhaa* and *shafi'an wa mushaffa'aa* to *shafi'atan wa mushaffa'ah."*

Note; Since different *du'aa*s have been recorded in the *ahaadith*, the *Fuqahaa* (jurisprudents) رَحِمَهُمُ اللّٰهُ تَعَالَى have explained that if one does not remember these *du'aa*s, then any other *du'aa* can also be recited.

فَإِنْ كَانَ لَا يُحْسِنُ، يَأْتِي بِأَيِّ دُعَاءٍ شَاءَ.(382)

Salaam

﴿350﴾ وَقَالَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلُّوا عَلَى النَّجَاشِيِّ. سَمَّاهَا صَلَاةً لَيْسَ فِيهَا رُكُوعٌ، وَلَا

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(380) Sahih Bukhari; 1/178

(381) Al-Hidaya with Nasb Al-Rayah; 2/179 | Al-Muhit al-Burhani; 2/328 | Kanz Al-Daqaa'iq li Al-Nasafi; 2/322

(382) Al-Fataawa Al-Hindiyyah; 1/164

سُجُودٌ وَلاَ يُتَكَلَّمُ فِيهَا وَفِيهَا تَكْبِيرٌ وَتَسْلِيمٌ.

The messenger of Allah ﷺ said, "Offer *Salaah* upon Najjaashi ؒ." He ﷺ referred to the *Janaazah* (funeral prayer) as *salaah* even though it has no *ruku'*, no *sajdah*, and no speaking in it. There is only *takbir* and *salaam* in it.(383)

Ibrahim Hajari ؒ has narrated that Abdullah ibn Abi Awfa ؓ offered the funeral prayer of his daughter and he recited four *takbir*s.

﴿351﴾ ثُمَّ سَلَّمَ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ

"Then he made *salaam* to his right and to his left."(384)

Abdullah ibn Mas'ud ؓ has said,

﴿352﴾ اَلتَّسْلِيمُ عَلَى الْجِنَازَةِ مِثْلُ التَّسْلِيمِ فِي الصَّلَاةِ.

The *salaam* of the funeral prayer is like the *salaam* of other *salaah*s.(385)

Funeral prayer should not be offered in the *masjid*

﴿353﴾ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى عَلَى جَنَازَةٍ فِي الْمَسْجِدِ، فَلَا شَيْءَ لَهِ

Abu Hurairah ؓ has stated that the messenger of Allah ﷺ said, "There is no reward for those who offer funeral prayer in the *masjid*."(386)

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(383) Sahih Bukhari; 1/176

(384) Al-Sunan Al-Kubraa li Al-Baihaqi; 4/43

(385) Al-Sunan Al-Kubraa li Al-Baihaqi; 4/43 | Al-Talkhis Al-Habir li Ibn Hajar; 2/124 No. 771

﴿354﴾ عَنْ كَثِيرِ بْنِ عَبَّاسٍ قَالَ لَا أَعْلَمُهُ إِلَّا رَفَعَهُ قَالَ لَأَعْرِفَنَّ مَا صُلِّيَتْ عَلَى جِنَازَةٍ فِي الْمَسْجِدِ.

Kathir ibn Abbas ؓ said, "I know very well that (during the time of the Prophet ﷺ), no funeral prayer was offered in the *masjid*."(387)

Raising the hands (*rafa' yadayn*) only in the first *takbir*

﴿355﴾ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَبَّرَ عَلَى جَنَازَةٍ فَرَفَعَ يَدَيْهِ فِي أَوَّلِ تَكْبِيرَةٍ وَوَضَعَ الْيُمْنَى عَلَى الْيُسْرَى.

Abu Hurairah ؓ has narrated that the messenger of Allah ﷺ said *takbir* for the funeral prayer and he ﷺ raised his hands in the first *takbir* and placed his right hand on the left.(388)

﴿356﴾ عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ عَلَى الْجِنَازَةِ فِي أَوَّلِ تَكْبِيرَةٍ ثُمَّ لَا يَعُودُ.

Ibn Abbas ؓ has narrated that the messenger of Allah ﷺ would raise his hands (*rafa' yadayn*) during the funeral prayer in the first *takbir* only and would not raise them after that.(389)

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(386) Sunan Abu Dawud; 2/98 | Sunan Ibn Maajah; 1/109 | Musannaf Abdur Razzaaq; 3/344 No. 6606

(387) Musannaf Abdur Razzaaq; 3/344 No. 6607

(388) Jami' Tirmidhi; 1/206 | Sunan Al-Daraqutni; 2/75

(389) Sunan Al-Daraqutni; 2/75

﴿357﴾ مُوسَى بْنِ دِهْقَانَ قَالَ رَأَيْتُ أَبَانَ بْنَ عُثْمَانَ يُصَلِّيٍّ عَلَى الْجَنَازَةِ فَكَبَّرَ أَرْبَعًا يَرْفَعُ يَدَيْهِ فِي أَوَّلِ التَّكْبِيرَةِ.

Musa ibn Dihqan has stated, "I saw Aban ibn Uthman, (the ameer of Madinah), lead the funeral prayer. He recited four *takbir*s and raised his hands (*rafa' yadayn*) during the first *takbir*."(390)

Funeral prayer should not be offered in an audible voice

The method of offering funeral prayer has been recorded from Abu Umaamah ibn Sahl ﵁. The narration has the words "*sirran fi nafsihi*".

﴿358﴾ سِرًّا فِي نَفْسِهِ

The funeral prayer will be offered in an inaudible voice. (391)

﴿359﴾ عَنْ جَابِرٍ، قَالَ مَا أَبَاحَ لَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَلَا أَبُو بَكْرٍ وَلَا عُمَرُ فِي شَيْءٍ، مَا أَبَاحُوا فِي الصَّلَاةِ عَلَى الْمَيِّتِ.

Jabir ﵁ has said, "The messenger of Allah ﷺ, Abu Bakr ﵁, and Umar ﵁ did not make anything specific to the funeral prayer for us."(392)

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(390) Qurrat Al-Aynayn li Al- Bukhari; p 156 and 186

(391) Al-Sunan Al-Kubraa li Al-Baihaqi; 4/39

(392) Sunan Ibn Maajah; 1/108

Explanation of Hafiz ibn Hajar Al-Asqalaani ؒ on this *hadith*

وَالَّذِي وَقَفْتُ عَلَيهِ بَاحَ أَيْ جَهَرَ فَاللهُ أَعْلَمُ.

He said, "As far as I am aware, [the word in the *hadith*] *baha* means *jahara.* (393)

The hadith now means that the prophet ﷺ, Abu Bakr ؓ and Umar ؓ did not offer funeral prayer in an audible voice.

Joint *du'aa* after the funeral prayer is not proven

The funeral prayer is in essence a *du'aa* (supplication). Having a joint *du'aa* immediately after funeral prayer is offered, has not been proven in the *ahaadeeth*. This is why the *Fuqahaa* and *Muhaddítheen* have prohibited it.

Commentator of *Mishkaat*, *sultaan* of *muhad-ditheen*, Mulla Ali Qari ؒ has stated,

﴿360﴾ وَلَا يَدْعُو لِلْمَيِّتِ بَعْدَ صَلَاةِ الْجَنَازَةِ لِأَنَّهُ يُشْبِهُ الزِّيَادَةَ فِي صَلَاةِ الْجَنَازَةِ.

"Do not make *du'aa* for the deceased after the funeral prayer is offered, because it resembles increase in the funeral prayer."(394)

The famous *Faqeeh Shaykh Allaamah* Muhammad ibn

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(393) Al-Sunan Al-Kubraa li Al-Baihaqi; 4/43 | Al-Talkhis Al-Habir li Ibn Hajar; 2/124 No. 771

(394) Mirqaat Al-Mafaatih Sharah Mishkaat Al-Masaabih li Ali Al-Qaari; 4/149

Muhammad ibn Shahaab Bazzazi ﷬ has written,

﴾361﴿ لَايَقُوْمُ بِالدُّعَاءِ بَعْدَ صَلٰوةِ الْجَنَازَةِ لِاَنَّهُ دَعَا مَرَّةً.

Do not stay after the funeral prayer for *du'aa,* because *du'aa* has already been made once.(395)

Funeral Prayer for an absentee is not permissible

It is necessary for the body of the deceased to be present for the funeral prayer. If the body is absent, offering the funeral prayer will not be permissible. This is why it has been the *tawaatur* (continuously uninterrupted transmitted) practice of the *ummah* that the deceased's body is always kept in front of those offering the funeral prayer.

In connection to this, it is necessary to clarify the *hadith* about the prophet ﷺ offering the funeral prayer of Najjaashi (Negus) ﷬. Was that a funeral prayer for an absentee or not?

After taking into consideration all of the narrations about this event, it becomes clear that this funeral prayer was not for an absentee. Rather Najjaashi's body was placed in front of the prophet ﷺ as a miracle and the *sahaabah* ﷡ also perceived that the deceased's body was in front of them.

Some narrations and the explanations of *muhaqqiq ulama* are presented below:

﴾362﴿ أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ حَدَّثَهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَخَاكُمْ النَّجَاشِيَّ تُوُفِّيَ فَصَلُّوا عَلَيْهِ. قَالَ فَصَفَّ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَصَفَفْنَا خَلْفَهُ فَصَلَّى

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(395) Al-Fataawa Al-Bazaziyyah; 1/72

عَلَيْهِ وَمَا نَحْسِبُ الْجِنَازَةَ إِلَّا مَوْضُوعَةً بَيْنَ يَدَيْهِ

Imran ibn Husain ﵁ has stated that the messenger of Allah ﷺ informed us, “Your brother Najjaashi has passed away. Offer his funeral prayer.” The prophet ﷺ then stood in the front and we stood in rows behind him. He ﷺ led the prayer. We felt as if the body was in front of the prophet ﷺ.(396)

Another narration includes these words,

﴿363﴾ وَهُمْ لَا يَظُنُّونَ إِلَّا أَنَّ جِنَازَتَهُ بَيْنَ يَدَيْهِ

The *Sahaabah* ﵃ felt as if the deceased was in front of the prophet ﷺ.(397)

﴿331﴾ It was the prophet’s ﷺ special miracle that distant things were presented to him without any impediment. For example, the entire view of the battle of Muta was presented to the prophet ﷺ as a miracle, and he ﷺ was informing the *sahaabah* ﵃ that the flag is now with Zaid ibn Harithah ﵁ and he has been martyred now and so on. (398)

Similarly, after returning from *Mi’raj* (ascension), when the disbelievers of Makkah asked the prophet ﷺ about *Bait al-Maqdas*, it was shown to the prophet ﷺ and all the veils in between were removed. (399)

When Muaawiyah ibn Muaawiyah Laithi ﵁ died, Jibrail ﵇ came to the Prophet ﷺ and asked him if he would like to offer the funeral prayer for Muaawiyah. The prophet ﷺ said,

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(396) Musnad Ahmad; 15/98 No. 19890

(397) Sahih Ibn Hibbaan; p 872 No. 3102 | Al-Istidhkaar li Ibn Abd Al-Barr; 3/140 No. 145 | Al-Tamhid li Ibn Abd Al-Barr; 3/28

(398) Nasb Al-Rayah; 2/292

(399) Al-Tamhid li Ibn Abd Al-Barr; 3/138

"yes". So Jibrail ؑ struck his wing on the ground and the body of Muaawiyah ؓ was placed in front of the prophet ﷺ and he ﷺ led the funeral prayer. Likewise, the body of Najjaashi ؒ was placed in front of the prophet ﷺ as a miracle.(400)

Ibn Abdul Barr ؒ writes

لِأَنَّهُ وَاللهُ أَعْلَمُ ـ رُفِعَتْ لَهُ جِنَازَتُهُ كَمَا كُشِفَ لَهُ عَنْ بَيْتِ الْمَقْدِسِ حِينَ سَأَلَتْهُ قُرَيْشٌ عَنْ صِفَتِهِ

The body of Najjaashi ؒ was brought to the prophet ﷺ just as the *Bait al-Maqdas* was brought in front of him ﷺ when the *Quraish* asked him about *Bait al-Maqdas*.(401)

﴾364﴿ During the blessed life of the Prophet ﷺ, many *sahaabah* died in distant places, but the prophet ﷺ did not offer the funeral prayer for any of these absentees. And similarly, the righteous khulafaa did not offer the funeral prayer for an absentee during their era. This shows that offering the funeral prayer for an absentee is not permissible.

﴾365﴿ Offering the funeral prayer of Najjaashi was unique to the prophet ﷺ. The following *Muhaqqiq ulamaa* have given this explanation, ie.

1) *Imaam* Yusuf ibn Abdullah ibn Muhammad ibn Abdul Barr ؒ.(402)
2) Allama Abdur-Rahman Al-Jaziri ؒ.(403)
3) *Imaam* Abu Sulaiman Hamd ibn Muhammad ibn Ibrahim al-Khattaabi ؒ.(404)

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(400) Musnad Abi Ya'la; 7/258 No. 4268

(401) Al-Tamhid li Ibn Abd Al-Barr; 3/138

(402) Al-Tamhid li Ibn Abd Al-Barr; 3/137-138

(403) Al-Fiqh Ala Al-Mazahib Al-Arba'a; 1/474

(404) Ma'alim Al-Sunan li Al-Khattabi; 1/270

Salaah of the two 'Eids

Shariah has prescribed two *'eids* for the happiness of the muslims, *'eidul-Fitr* after *Ramadhaan*, and *'eidul-ad-haa* on tenth *Dhul Hijjah*. Offering *salaah* on the occasion of these two *'eids* is a proof that Muslims do not neglect the remembrance of their Lord on any occasion of happiness or grief.

The Method of *'eid salaah*

The *salaah* of *'eidul-Fitr* and *'eidul-ad-haa* are offered as two *rak'ats* each with six extra *takbirs;* three in the first *rak'at* after the *thanaa* and before the *Qiraa'at* and three in the second *rak'at,* after the *Qiraa'at* ,before *ruku'.*

In the first *rak'at*, when reciting the extra *takbirs*, the hands are raised to the ears each time and then released after the first two takbirs but held as normal after the third. Similarly in the second *rak'at*, after each of the three extra *takbirs* hands are raised to the ears each time and released, *Takbir* is then recited as usual before *ruku'* is performed.

In the first *rak'at*, there is *takbeer tahreemah* and three extra *takbirs*, which make a total of four *takbirs*. And in the second *rak'at*, there are three extra *takbirs* and the *takbir* for *ruku'*, making the total four. So in total, there are four *takbirs* in each *rak'at*.

﴾366﴿ أَنَّ سَعِيدَ بْنَ الْعَاصِ، سَأَلَ أَبَا مُوسَى الْأَشْعَرِيَّ، وَحُذَيْفَةَ بْنَ الْيَمَانِ، كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يُكَبِّرُ فِي الْأَضْحَى وَالْفِطْرِ؟ فَقَالَ أَبُو مُوسَى كَانَ يُكَبِّرُ أَرْبَعًا تَكْبِيرَهُ عَلَى الْجَنَائِزِ، فَقَالَ حُذَيْفَةُ صَدَقَ، فَقَالَ أَبُو مُوسَى كَذَلِكَ كُنْتُ أُكَبِّرُ فِي الْبَصْرَةِ، حَيْثُ كُنْتُ عَلَيْهِمْ.

Sa'eed ibn al'Aas ؓ has stated that I asked Abu Musa al-Ash'ari ؓ and Huzaifa ibn al-Yamaan; ؓ "How many *takbirs* did the messenger of Allah ﷺ recite in *'eidul-ad-haa* and *'eid-ulFitr*?" Abu Musa ؓ said, "Four *takbirs*, like the *takbirs* of the funeral prayer." And Huzaifa ؓ (confirming the reply of Abu Musa ؓ) said, "He has spoken the truth." Abu Musa ؓ said, "When I was the governor of Basra, I used to do that over there as well."(405)

﴾367﴿ أَنَّ الْقَاسِمَ أَبَا عَبْدِ الرَّحْمَنِ حَدَّثَهُ ، قَالَ حَدَّثَنِي بَعْضُ أَصْحَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ صَلَّى بِنَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عِيدٍ ، فَكَبَّرَ أَرْبَعًا ، وَأَرْبَعًا ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ حِينَ انْصَرَفَ ، قَالَ لَا تَنْسَوْا ، كَتَكْبِيرِ الْجَنَائِزِ ، وَأَشَارَ بِأَصَابِعِهِ ، وَقَبَضَ إِبْهَامَهُ.

Abu Abdur-Rahman Qasim ؒ has stated that some of the *Sahaabah* ؓ told me, "When the messenger of Allah ﷺ led us in *'eid salaah*, he ﷺ recited four plus four *takbirs*. And when he ﷺ completed the *salaah*, he turned to us and said "Do not forget, the *takbirs* of *'eid* are like the *takbirs* of the funeral prayer (four)." He ﷺ indicated with his fingers and he closed his thumb."(406)

During the khilaafah of Umar ؓ, there was a difference of opinion regarding the number of *takbirs* in the funeral prayer, whether it is four, five, or seven. So he ؓ gathered all the *Sahaabah* and others and advised them to agree on one opinion. The words of the *hadith* are

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(405) Sunan Abu Dawud; 1/170 | Al-Sunan Al-Kubraa li Al-Baihaqi; 3/289

(406) Sharah Ma'aani Al-Athaar li Al-Tahaawi; 2/371

﴿368﴾ فَأَجْمَعُوا أَمْرَهُمْ عَلَى أَنْ يَجْعَلُوا التَّكْبِيرَ عَلَى الْجَنَائِزِ ، مِثْلَ التَّكْبِيرِ فِي الْأَضْحَى وَالْفِطْرِ ، أَرْبَعَ تَكْبِيرَاتٍ ، فَأُجْمِعَ أَمْرُهُمْ عَلَى ذَلِكَ.

"So they all agreed that the funeral prayer is four *takbirs*, just as the *salaahs* for *'eidul-ad-haa* and *'eidul-Fitr* is four *takbirs* each. Thus, all of them agreed on this."(407)

﴿369﴾ عَنْ عَلْقَمَةَ، وَالْأَسْوَدِ بْنِ يَزِيدَ قَالَ كَانَ ابْنُ مَسْعُودٍ جَالِسًا وَعِنْدَهُ حُذَيْفَةُ وَأَبُو مُوسَى الْأَشْعَرِيُّ، فَسَأَلَهُمَا سَعِيدُ بْنُ الْعَاصِ عَنِ التَّكْبِيرِ فِي الصَّلَاةِ يَوْمَ الْفِطْرِ وَالْأَضْحَى ... فَقَالَ لَهُ حُذَيْفَةُ سَلْ هَذَا لِعَبْدِ اللهِ بْنِ مَسْعُودٍ فَسَأَلَهُ، فَقَالَ ابْنُ مَسْعُودٍ يُكَبِّرُ أَرْبَعًا ثُمَّ يَقْرَأُ، ثُمَّ يُكَبِّرُ فَيَرْكَعُ، ثُمَّ يَقُومُ فِي الثَّانِيَةِ فَيَقْرَأُ، ثُمَّ يُكَبِّرُ أَرْبَعًا بَعْدَ الْقِرَاءَةِ.

Alqamah ؒ and Aswad ibn Yazeed ؒ have narrated that Abdullah ibn Mas'ud ؓ was sitting and with him were Huzaifa ؓ and Abu Musa ؓ. So Saeed ibn Al-Aas ؓ asked all of them regarding the *takbirs* of the *salaah*s of *'eid-ulAd-haa* and *'eid-ulFitr*. Huzaifa ؓ told him to ask Abdullah ibn Mas'ud ؓ this question. So he asked him and Abdullah ibn Mas'ud ؓ replied "Recite four *takbirs*, then do *Qiraa'at*, then recite *takbir* and go into *ruku'*. In the second *rak'aat*, recite *takbir*, then *Qiraa'at*, then recite four *takbirs* after the *Qiraa'at*."(408)

'Eid Khutbah

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(407) Sharah Ma'aani Al-Athaar li Al-aTahaawi; 1/319

(408) Al-Mu'jam Al-Kabir li Al-Tabarani; 4/593 No. 9402 | Musannaf Abdur Razzaaq; 3/167 No. 5704

There are two *Khutbahs* for the *'eid salaah*

﴾370﴿ عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْعِيدَ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ وَكَانَ يَخْطُبُ خُطْبَتَيْنِ قَائِمًا يَفْصِلُ بَيْنَهُمَا بِجِلْسَةٍ.

Aamir ibn Sa'd ؓ has narrated from his father Sa'd ibn Waqqaas ؓ that the prophet ﷺ offered the *'eid salaah* without any *adhaan* or *iqaamah*. He ﷺ used to deliver two *khutbahs* of '*eid* while standing, and he ﷺ would sit for a short while between the two *khutbah*s.(409)

'Eid Khutbah is after the *Salaah*

﴾371﴿ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي فِي الأَضْحَى وَالفِطْرِ، ثُمَّ يَخْطُبُ بَعْدَ الصَّلاَةِ.

Abdullah ibn Umar ؓ has narrated that the messenger of Allah ﷺ would offer *salaah* on *'eidul-ad-haa* and *'eidul-Fitr* and he ﷺ would deliver the *khutbah* after the *salaah*.(410)

Collective *du'aa* after the *'Eid Salaah*

﴾372﴿ عَنْ أُمِّ عَطِيَّةَ، قَالَتْ كُنَّا نُؤْمَرُ أَنْ نَخْرُجَ يَوْمَ العِيدِ حَتَّى نُخْرِجَ البِكْرَ مِنْ خِدْرِهَا، حَتَّى

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(409) Musnad Al-Bazaar; 3/321 No. 1116 | Majma Al-Zawa'id li Al-Haithami; 2/439 No. 3239

(410) Sahih Bukhari; 1/131

نُخْرِجَ الحُيَّضَ، فَيَكُنَّ خَلْفَ النَّاسِ، فَيُكَبِّرْنَ بِتَكْبِيرِهِمْ، وَيَدْعُونَ بِدُعَائِهِمْ يَرْجُونَ بَرَكَةَ ذَلِكَ الْيَوْمِ وَطُهْرَتَهُ.

Umme Atiyyah ﷺ has stated, “We were commanded to come out on the day of *‘eid*, and to even bring the unmarried girls in veils and the grownup women too. They would remain behind the men and would say the *takbirs* with them and would make *du’aa* with them, and would hope for the goodness and blessings of that day.”(411)

The word *du’aa* in this *hadith* is not the *du’aa* during the *khutbah* because in the *khutbah*, only the *imam* makes the *du’aa* and not the listeners. And the *hadith* informs us that grownup women used to stand behind the men and recite the *takbir* with the men, and they used to say the *du’aa* with them. This proves the collective *du’aa* is made by men and women.(412)

Note; Women should not attend the *Musalla*.

In the beginning stages of Islam, women were permitted to attend the different gatherings such as *fardh salaah*, *Jumu’ah*, *‘eid* etc, in order to gain knowledge of the fundamental rulings, issues, and etiquettes of Islam. When the women gained knowledge of the fundamental rulings, then they were prevented from attending these gatherings. The following narrations prove this point.

﴾373﴿ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، قَالَتْ لَوْ أَدْرَكَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا أَحْدَثَ

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(411) Sahih Bukhari; 1/132

(412) Imdad Al-Ahkaam li Uthmaani; 1/743

النِّسَاءُ لَمَنَعَهُنَّ كَمَا مُنِعَتْ نِسَاءُ بَنِي إِسْرَائِيلَ.

'Aisha ؓ has stated, "If the messenger of Allah ﷺ saw what has happened to the women (now), he ﷺ definitely would have prevented them from going to the *masjid*, just as the women of *Bani Israa-eel* were prevented."(413)

﴿374﴾ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ لَا يُخْرِجُ نِسَاءَهُ فِي الْعِيدَيْنِ.

Ibn Umar ؓ would not allow his wives to attend the *'eid salaah*s.(414)

﴿375﴾ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ كَانَ لَا يَدَعُ امْرَأَةً مِنْ أَهْلِهِ تَخْرُجُ إِلَى فِطْرٍ، وَلَا إِلَى أَضْحَى.

Hisham ibn Urwa ؒ has narrated about his father Urwa ibn Zubair ibn Awam ؒ that he would not allow the women of his household to attend the *salaah*s of *'eidul-adhaa* and *'eidul-Fitr*.(415)

﴿376﴾ عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ، قَالَ كَانَ الْقَاسِمُ، أَشَدَّ شَيْءٍ عَلَى الْعَوَاتِقِ، لَا يَدَعُهُنَّ يَخْرُجْنَ فِي الْفِطْرِ وَالْأَضْحَى.

Abdur-Rahman ibn al-Qaasim ؒ has stated that Qaasim ibn Muhammad (ibn Abu Bakr al-Siddiq) ؒ was very strict on the young women. He would not allow them to attend the *salaah*s of *'eidul-adhaa* and *'eidul-Fitr*.(416)

﴿377﴾ عَنْ إِبْرَاهِيمَ، قَالَ يُكْرَهُ خُرُوجُ النِّسَاءِ فِي الْعِيدَيْنِ.

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(413) Sahih Bukhari; 1/120 | Sahih Muslim; 1/183

(414) Musannaf Ibn Abi Shaibah; 4/234 No. 5845

(415) Musannaf Ibn Abi Shaibah; 4/234 No. 5846

(416) Musannaf Ibn Abi Shaibah; 4/234 No. 5847

The eminent *Tabi'ie* Ibraahim Nakh'i has said, "It is *makruh* (undesirable) for the women to attend the *salaah*s of the two *'eids*.(417)

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(417) Musannaf Ibn Abi Shaibah; 4.234 No. 5844

Nafl (supererogatory) Salaah

Tahajjud salaah
The virtue for *Tahajjud*

The *tahajjud salaah* is the most important and most virtuous of all the *nafl* (supererogatory) prayers.

﴿378﴾ أَفْضَلُ الصَّلَاةِ بَعْدَ الفَرِيضَةِ صَلَاةُ اللَّيْلِ.

Abu Hurairah ؓ has narrated that the messenger of Allah ﷺ said, "The most virtuous *salaah* after the *fardh salaahs* is *tahajjud*." (418)

﴿379﴾ عَنْ عَلِيٍّ قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الجَنَّةِ غُرَفًا تُرَى ظُهُورُهَا مِنْ بُطُونِهَا وَبُطُونُهَا مِنْ ظُهُورِهَا، فَقَامَ أَعْرَابِيٌّ فَقَالَ لِمَنْ هِيَ يَا رَسُولَ اللهِ؟ قَالَ لِمَنْ أَطَابَ الكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَأَدَامَ الصِّيَامَ، وَصَلَّى بِاللَّيْلِ وَالنَّاسُ نِيَامٌ.

Regarding the virtue of this *salaah*, Ali bin Abi Taalib ؓ has stated, that the messenger of Allah ﷺ said, "In Paradise, there are palaces whose inside is visible from the outside, and the outside is visible from the inside." A bedouin stood up and said, "For whom are these, O messenger of Allah?" The prophet ﷺ said "The one, who speaks righteously, feeds people, always keeps fast (*saum*), and offers *salaah* when people are asleep."(419)

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(418) Jami' Tirmidhi; 1/99

The time for *Tahajjud*

The time for *tahajjud* begins after half of the night has passed. The *sunnah* method is to retire for sleep right after *Ishaa*, then wake up and offer *tahajjud*. Just as *'Aaisha* ﵂ has narrated about the prophet ﷺ

﴾380﴿ كَانَ يَنَامُ أَوَّلَهُ وَيَقُومُ آخِرَهُ، فَيُصَلِّي، ثُمَّ يَرْجِعُ إِلَى فِرَاشِهِ.

"He ﷺ used to sleep in the initial part of the night, and he used to rise and offer *salaah* in the last part, and then he would return to his bed."(420)

The number of *rak'ats* of *Tahajjud*

The practice of the prophet ﷺ regarding the number of *rak'ats* in *tahajjud* has been varying. The narrations indicate four, six, eight, and up to ten *rak'ats.*

﴾381﴿ عَنْ عَبْدِ اللهِ بْنِ أَبِي قَيْسٍ، قَالَ قُلْتُ لِعَائِشَةَ رَضِيَ اللهُ عَنْهَا بِكَمْ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُوتِرُ؟ قَالَتْ كَانَ يُوتِرُ بِأَرْبَعٍ وَثَلَاثٍ، وَسِتٍّ وَثَلَاثٍ، وَثَمَانٍ وَثَلَاثٍ، وَعَشْرٍ وَثَلَاثٍ، وَلَمْ يَكُنْ يُوتِرُ بِأَنْقَصَ مِنْ سَبْعٍ، وَلَا بِأَكْثَرَ مِنْ ثَلَاثَ عَشْرَةَ.

Abdullah ibn Qais ﵁ has stated that he asked *'Aaisha*

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(419) Jami' Tirmidhi; 12/19

(420) Sahih Bukhari; 1/154 | Sahih Muslim; 1/255

ؓ about the number of *rak'ats* that the prophet ﷺ would offer with *witr*. She ؓ replied, "Four and three, six and three, eight and three and ten and three. This was his (*Tahajjud* with) w*itr*. It was never more than thirteen, and never less than seven." (421)

﴿382﴾ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ فِيهِنَّ الْوِتْرُ.

'Aaisha ؓ has stated, "During the night, the prophet ﷺ used to offer nine *rak'ats* which included *Witr*."**(422)**

﴿383﴾ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى بَعْدَ الْعَتَمَةِ ثَلَاثَ عَشْرَةَ رَكْعَةً.

Jabir ibn Abdullah ؓ has narrated that the messenger of Allah ﷺ used to pray thirteen *rak'ats* after *Isha salaah*.(423)

Note; The prophet ﷺ used to offer the aforementioned *rak'ats* during different times. But the usual practice for *tahajjud* was eight *rak'ats.*

'Aaisha ؓ has stated,

﴿384﴾ مَا كَانَ رَسُولُ اللهِ ﷺ يَزِيدُ فِي رَمَضَانَ وَلاَ فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً.

The messenger of Allah ﷺ (usually) would not offer more than eleven *rak'ats* (eight for *tahajjud* and three for *witr*) during *Ramadhaan* or outside of *Ramadhaan*.(424)

Ishraaq salaah

The time for *Ishraaq salaah* begins fifteen to twenty minutes after sunrise, and it is offered as two or four *rak'ats.* Its reward is equal to the rewards of one *Hajj* (pilgrimage) and one *umrah* (minor pilgrimage).

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(421) Sunan Abu Dawud; 1/200

(422) Sahih Ibn Khuzaimah; 1/577 No. 1167

(423) Sahih Ibn Khuzaimah; 1/576 No. 1165

(424) Sahih Bukhari; 1/154 | Sahih Muslim; 1/254 | Sunan Nasaa'i; 1/248

﴿385﴾ عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى الغَدَاةَ فِي جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللهَ حَتَّى تَطْلُعَ الشَّمْسُ، ثُمَّ صَلَّى رَكْعَتَيْنِ كَانَتْ لَهُ كَأَجْرِ حَجَّةٍ وَعُمْرَةٍ، قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَامَّةٍ تَامَّةٍ تَامَّةٍ.

Anas ﵁ has narrated that the messenger of Allah ﷺ said, "Whoever offered *Fajr salaah* with congregation, and remained there and kept himself busy in the *dhikr* (remembrance) of Allah until sunrise, and then offered two *rak'ats,* he will get the rewards of one complete *Hajj* and *umrah*." The prophet ﷺ repeated the word "complete" three times.(425)

﴿386﴾ عَنْ حَسْنِ بْنِ عَلِيٍّ، قَالَ قَالَ رَسُولُ اللهِ ﷺ مَنْ صَلَّى الْفَجْرَ ثُمَّ قَعَدَ فِي مَجْلِسِهِ يَذْكُرُ اللهَ حَتَّى تَطْلُعَ الشَّمْسُ، ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ حَرَّمَهُ اللهُ عَلَى النَّارِ أَنْ تَلْفَحَهُ أَوْ تَطْعَمَهُ.

Hasan ibn Ali ﵁ has narrated that the messenger of Allah ﷺ said, "Whoever offers *Fajr* and then remains sitting there occupying himself with the *dhikr* (remembrance) of Allah until sunrise and then offers two *rak'ats,* Allah will prohibit the Hellfire from engulfing him."(426)

Abu Umaamah ﵁ has narrated on this same subject

﴿387﴾ ثُمَّ صَلَّى رَكْعَتَيْنِ أَوْ أَربَعَ رَكْعَاتٍ.

"..then he offeres two *rak'aats* or four *rak'ats* …"(427)

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(425) Jami' Tirmidhi; 1/130 | Al-Targhib wal-Tarhib li Al-Mundhiri; 1/178

(426) Shu'ab Al-Iman li Al-Baihaqi; 3/85 No. 2958 | Jami' Al-Ahadith li Al-Suyuti; 20/492 No. 22717

(427) Al-Targhib wal-Tarhib li Al-Mundhiri; 1/178

Salaat ul-Duhaa (Chaasht) Salaah

Virtue of *Salaat ul-Duhaa*

﴾388﴿ وَعَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللهِ ﷺ مَنْ صَلَّى الضُّحَى رَكْعَتَيْنِ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ، وَمَنْ صَلَّى أَرْبَعًا كُتِبَ مِنَ الْعَابِدِينَ، وَمَنْ صَلَّى سِتًّا كُفِيَ ذَلِكَ الْيَوْمَ، وَمَنْ صَلَّى ثَمَانِيًا كَتَبَهُ اللهُ مِنَ الْقَانِتِينَ، وَمَنْ صَلَّى ثِنْتَيْ عَشْرَةَ بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ، وَمَا مِنْ يَوْمٍ وَلَيْلَةٍ إِلَّا لِلّٰهِ مَنٌّ يَمُنُّ بِهِ عَلَى عِبَادِهِ وَصَدَقَةٌ، وَمَا مَنَّ اللهُ عَلَى أَحَدٍ مِنْ عِبَادِهِ أَفْضَلَ مِنْ أَنْ يُلْهِمَهُ ذِكْرَهُ.

Abu Darda ؓ has narrated that the messenger of Allah ﷺ said, “Whoever offers two *rak’ats* of *salaat ul-Duhaa*, his name will not be written among the negligent ones. Whoever offers four *rak’ats,* his name will be written among the worshippers. Whoever offers six *rak’ats,* it will be sufficient for him for the day. Whoever offers eight, Allah will write his name among the obedient ones. And whoever offers twelve *rak’ats,* Allah will make a house for him in paradise.”(428)

﴾389﴿ عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ يُصْبِحُ عَلَى كُلِّ سُلَامَى مِنْ أَحَدِكُمْ صَدَقَةٌ، فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَيُجْزِئُ مِنْ ذَلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَى.

Abu Dhar ؓ has narrated that the messenger of Allah ﷺ said, “When the morning arrives, a *sadaqah* (charity) becomes *wajib* (necessary) on every joint of a person. Saying *Subhaan-Allah* is a *sadaqah*, saying *Alhamdu-lillah* is a *sadaqah*, saying *La ilaaha illallah* is a *sadaqah*, saying *Allaahu Akbar* is a *sadaqah*. Commanding good is a *sadaqah*, prohibiting evil is a *sadaqah*. And the two *rak’ats* of *Duhaa* is sufficient for all of these.”(429)

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(428) Majma’ Al-Zawaa’id li Al-Haithami; 2/494 No. 3419
(429) Sahih Muslim; 1/250

The number of *rak'ats* of *Salaat ul-Duhaa*

Salaat ul-Duhaa is a minimum of two *rak'ats* to a maximum of twelve *rak'ats.*

﴿390﴾ The narration of Abu Darda ؓ has been mentioned already.(430)

﴿391﴾ عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي الضُّحَى أَرْبَعًا، وَيَزِيدُ مَا شَاءَ اللهُ.

Mu'adha al-Adawiyyah has narrated that '*Aaisha* ؓ said, "The messenger of Allah ﷺ used to offer *salaat ul-Duhaa* as four *rak'ats* (usually) and sometimes he ﷺ would offer more, as Allah willed."(431)

﴿392﴾ أُمِّ هَانِئٍ فَإِنَّهَا قَالَتْ إِنَّ النَّبِيَّ ﷺ دَخَلَ بَيْتَهَا يَوْمَ فَتْحِ مَكَّةَ، فَاغْتَسَلَ وَصَلَّى ثَمَانِيَ رَكَعَاتٍ، فَلَمْ أَرَ صَلاَةً قَطُّ أَخَفَّ مِنْهَا، غَيْرَ أَنَّهُ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ. وَقَالَتْ فِي رِوَايَةٍ أُخْرَى وَذَلِكَ ضُحًى.

Umme Hani ؓ has stated, "On the day of the conquest of Makkah, the prophet ﷺ visited my house. He ﷺ took a bath and offered eight *rak'ats salaah*. I never saw a lighter *salaah* than this before, but he ﷺ was performing his *ruku'* and *sajdah*s fully and properly".In another narration it states that "this was the *salaat ul-Duhaa.*"432)

﴿393﴾ The narration of Abu Dhar ؓ has also been mentioned already.(433)

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(430) Majma' Al-Zawaa'id li Al-Haithami; 2/494 No. 3419

(431) Sahih Muslim; 1/249

(432) Mishkaat Al-Masaabih; 1/115 | Sahih Muslim; 1/249

(433) Sahih Muslim; 1/250

The time for *Salaat ul-Duhaa*

Its time starts after sunrise and remains until noon. But, it is best to offer it after one-fourth of the day has passed, just as it has been narrated by Zaid ibn Arqam ؓ

﴿394﴾ إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ صَلَاةُ الْأَوَّابِينَ حِينَ تَرْمَضُ الْفِصَالُ.

Zaid ibn Arqam ؓ has narrated that the prophet ﷺ said, “The time for *salaat ul-Duhaa* starts from the time when the feet of a baby camel starts to scorch from the heat.”[434]

According to *Mulla* Ali Qari ؒ this (scorching) begins when one-fourth of the day has passed.

وَهِيَ عِنْدَ مُضِيِّ رُبُعِ النَّهَار [435]

Note; From this *hadith*, it is understood that *salaat ul-Duhaa* was also sometimes used to be called *Awwaabeen*.

Salaat ul-Awwabeen

It is six *rak'ats* after the *maghrib salaah*. In the *ahaadith*, great rewards have been attributed to this *salaah*.

﴿393﴾ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى بَعْدَ الْمَغْرِبِ سِتَّ رَكَعَاتٍ لَمْ يَتَكَلَّمْ فِيمَا بَيْنَهُنَّ بِسُوءٍ عُدِلْنَ لَهُ بِعِبَادَةِ ثِنْتَيْ عَشْرَةَ سَنَةً.

Abu Hurairah ؓ has narrated that the messenger of Allah

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[434] Sahih Muslim; 1/257

[435] Mishkaat Al-Masaabih; 1/116 (Haashiyah)

ﷺ said, "Whoever offers six *rak'ats* after *maghrib* and does not speak any evil in between these, he will receive the reward for twelve years of worship."(436)

Ammaar ibn Yasir ؓ has narrated,

﴿396﴾ قَالَ رَأَيْتُ حَبِيبِي رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى بَعْدَ الْمَغْرِبِ سِتَّ رَكَعَاتٍ، وَقَالَ مَنْ صَلَّى بَعْدَ الْمَغْرِبِ سِتَّ رَكَعَاتٍ غُفِرَتْ لَهُ ذُنُوبُهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.

"I saw my beloved, the messenger of Allah ﷺ offer six *rak'ats* after *maghrib* and he told us that, "Whoever offers six *rak'ats* after *maghrib*, all of his sins will be forgiven, even if they (the sins) are equal to the foam of the ocean."(437)

Note; This *salaah* is called *awwaabeen*, as proven by the following narrations of the *sahaabah* ؓ

﴿397﴾ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، قَالَ صَلَاةُ الْأَوَّابِينَ، مَا بَيْنَ أَنْ يَلْتَفِتَ أَهْلُ الْمَغْرِبِ إِلَى أَنْ يَثُوبَ إِلَى الْعِشَاءِ.

Abdullah ibn Umar ؓ has been reported to have said, "The time of *salaat ul-awwaabeen* starts after the *maghrib salaah* has been offered and remains until the time for *Ishaa* starts."(438)

﴿398﴾ عَنِ ابْنِ عَبَّاسٍ، قَالَ إِنَّ الْمَلَائِكَةَ لَتَحُفُّ بِالَّذِينَ يُصَلُّونَ بَيْنَ الْمَغْرِبِ إِلَى الْعِشَاءِ، وَهِيَ صَلَاةُ الْأَوَّابِيْنَ.

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(436) Jami' Tirmidhi; 1/257 | Sunan Ibn Maajah; 1/98 | Al-Targhib wal-Tarhib li Al-Mundhiri; 1/227

(437) Al-Mu'jam Al-Awsat li Al-Tabaraani; 5/255 No. 7245 | Majma' Al-Zawaa'id li Al-Haithami; 2/483 No. 3380 | Al-Targhib wal-Tarhib li Al-Mundhiri; 1/227

(438) Musannaf Ibn Abi Shaibah; 4/266-267 No. 5973

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Ibn Abbaas ﷺ has been reported to have said, "The angels encompass those who offer *salaah* between *maghrib* and *ishaa*, and this is *salaat ul-awwaabeen*.(439)

Salaat ul-Tasbeeh

It is a very important *salaah*. It is offered as four *rak'ats* with one *salaam*. In every *rak'at,* the following *tasbeeh* should be recited seventy-five times.

سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ، وَلَا إِلَهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ.

Subhaan-Allaahi walhamdu lillaahi, wa laa ilaaha illallaahu wallaahu akbar.

The method is explained in the following *hadith.*

﴿399﴾ عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ يَا عَبَّاسُ، يَا عَمَّاهُ أَلَا أُعْطِيكَ، أَلَا أَمْنَحُكَ، أَلَا أَحْبُوكَ، أَلَا أَفْعَلُ بِكَ عَشْرَ خِصَالٍ، إِذَا أَنْتَ فَعَلْتَ ذَلِكَ غَفَرَ اللهُ لَكَ ذَنْبَكَ أَوَّلَهُ وَآخِرَهُ، قَدِيمَهُ وَحَدِيثَهُ، خَطَأَهُ وَعَمْدَهُ، صَغِيرَهُ وَكَبِيرَهُ، سِرَّهُ وَعَلَانِيَتَهُ، عَشْرَ خِصَالٍ أَنْ تُصَلِّيَ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَسُورَةً، فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِي أَوَّلِ رَكْعَةٍ وَأَنْتَ قَائِمٌ، قُلْتَ سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ، وَلَا إِلَهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ، خَمْسَ عَشْرَةَ مَرَّةً، ثُمَّ تَرْكَعُ، فَتَقُولُهَا وَأَنْتَ رَاكِعٌ عَشْرًا، ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرُّكُوعِ، فَتَقُولُهَا عَشْرًا، ثُمَّ تَهْوِي سَاجِدًا، فَتَقُولُهَا وَأَنْتَ سَاجِدٌ عَشْرًا، ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُودِ فَتَقُولُهَا عَشْرًا، ثُمَّ تَسْجُدُ، فَتَقُولُهَا عَشْرًا، ثُمَّ تَرْفَعُ رَأْسَكَ، فَتَقُولُهَا عَشْرًا، فَذَلِكَ خَمْسٌ وَسَبْعُونَ، فِي كُلِّ رَكْعَةٍ تَفْعَلُ ذَلِكَ فِي أَرْبَعِ رَكَعَاتٍ، إِنِ اسْتَطَعْتَ أَنْ تُصَلِّيَهَا فِي كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ، فَإِنْ لَمْ تَفْعَلْ فَفِي كُلِّ جُمُعَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فَفِي كُلِّ شَهْرٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فَفِي كُلِّ سَنَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ، فَفِي عُمُرِكَ مَرَّةً.

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(439) Sharah Al-Sunnah li Al-Baghawi; 2/439 No. 892

Abdullah ibn Abbaas ﵁ has narrated that the messenger of Allah ﷺ said to Abbaas ibn Abdul-Muttalib "O Uncle! Should I not give you a gift, present and good news? Should I not inform you of ten things that if you perform them, then Allah will forgive all of your sins, of the present and past, whether done on purpose or by mistake, major and minor, done in secret or openly.

Those ten things are: perform four *rak'ats.* In every *rak'at,* recite *Surah Al-Faatihah* and any other *surah*. When you complete the *Qiraa'at*, then while you are in *qiyaam* (standing), recite fifteen times

سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ، وَلَا إِلَهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ،

Subhaan-Allaahi walhamdu lillaahi, wa laa ilaaha illallaahu wallaahu akbar,

Then recite it in *ruku'* ten times, and when you rise from *ruku'*, recite it ten times. Then go into *sajdah* and recite it ten times while in *sajdah*. Then rise from *sajdah* and recite it ten times. Then go into the second *sajdah* and recite it ten times while in *sajdah*. Then rise from *sajdah* and recite it ten times. (Then rise for the second *rak'at*). This is seventy-five times in total for every *rak'at.*

Repeat this for each of the four *rak'ats.*

If you are able to, then perform it everyday. If you are not able to do that, then offer it every Friday. If you are not able to offer it every Friday, then offer it once a month. And if you are not able to offer it once a month, then offer it once a year. And if you are not able to offer it once a year, then make sure that you offer it once in your lifetime."(440)

Another method of *salaat ul-tasbeeh* is also mentioned in another narration. It says "Recite the above mentioned

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(440) Sunan Abu Dawud; 1/190 | Jami' Tirmidhi; 1/109 | Sunan Ibn Maajah; 1/99 | Al-Targhib wal-Tarhib li Al-Mundhiri; 1/269

tasbeeh fifteen times after *thanaa*. Then recite before *ruku'*, while in *ruku'*, after *ruku'*, in the first *sajdah*, while sitting after the first *sajdah*, then in the second *sajdah* - recite it ten times in each of these. Then do not sit after the second *sajdah*, rather stand up." The rest is the same. (441)

This *salaah* can be offered with any of the two above mentioned methods. The most important aspect to be remembered is that the total for every *rak'at* must be seventy-five. [Altogether 300 times in 4 *rak'ats*.]

Salaat ul-Haajah

When a person is faced by some need, then he should peform *wudhu* (ablution) and offer two *rak'ats salaat ul-haajah*. He should then say praise of Allah, send *durood* (salutations) on the messenger of Allah ﷺ, and then make *du'aa* with great humbleness and submissiveness. Undoubtedly, Allah will fulfill his need.

It has been narrated in the *hadith*,

﴾400﴿ عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى، قَالَ قَالَ رَسُولُ اللهِ ﷺ مَنْ كَانَتْ لَهُ إِلَى اللهِ حَاجَةٌ أَوْ إِلَى أَحَدٍ مِنْ بَنِي آدَمَ فَلْيَتَوَضَّأْ وَلْيُحْسِنِ الْوُضُوءَ، ثُمَّ لِيُصَلِّ رَكْعَتَيْنِ، ثُمَّ لِيُثْنِ عَلَى اللهِ، وَلْيُصَلِّ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ لِيَقُلْ لَا إِلَهَ إِلَّا اللهُ الحَلِيْمُ الْكَرِيمُ، سُبْحَانَ اللهِ رَبِّ العَرْشِ العَظِيمِ، الحَمْدُ لِلهِ رَبِّ العَالَمِينَ، أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالغَنِيمَةَ مِنْ كُلِّ بِرٍّ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، لَا تَدَعْ لِي ذَنْبًا إِلَّا غَفَرْتَهُ، وَلَا هَمًّا إِلَّا فَرَّجْتَهُ، وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ.

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(441) Jami' Tirmidhi; 1/109 | Al-Targhib wal-Tarhib li Al-Mundhiri; 1/269

Abdullah ibn Abi Awfa ﵁ has narrated that the messenger of Allah ﷺ said, "Whoever has a need from Allah or from the people, he should perform *wudhu* (ablution) properly and offer two *rak'ats salaah*. He should then say praise of Allah, send *durood* upon the messenger of Allah ﷺ and then recite this *du'aa,*

لَا إِلٰهَ إِلَّا اللهُ الحَلِيْمُ الْكَرِيمُ، سُبْحَانَ اللهِ رَبِّ العَرْشِ العَظِيمِ، الحَمْدُ لِلهِ رَبِّ العَالَمِينَ، أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالغَنِيمَةَ مِنْ كُلِّ بِرٍّ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، لَا تَدَعْ لِي ذَنْبًا إِلَّا غَفَرْتَهُ، وَلَا هَمًّا إِلَّا فَرَّجْتَهُ، وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ.

Translation of *du'aa,*

No one is worthy of worship except Allah, the most Forebearing, the most Generous. Glory be to Allah, Lord of the magnificent Throne. All praise is for Allah, Lord of the worlds. [O Allah!] I ask you those things which will warrant Your mercy and Your forgiveness, and will provide a portion from every righteous deed and will provide safety from every sin. Do not leave for me any sin without forgiving it, nor any worry without relieving it, nor any need that pleases You without granting it. O the Most-Merciful of those who have mercy. (442)

﴿401﴾ إِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ تَوَضَّأَ، فَأَسْبَغَ الْوُضُوءَ، ثُمَّ صَلَّى رَكْعَتَيْنِ يُتِمُّهُمَا، أَعْطَاهُ اللهُ مَا سَأَلَ مُعَجِّلًا، أَوْ مُؤَخِّرًا.

Abu Darda ﵁ has narrated that he heard the messenger of Allah ﷺ saying, "Whoever performs *wudhu* properly and then offers two *rak'ats salaah* properly, Allah will fulfill whatever he asks him sooner or later. (443)

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(442) Jami' Tirmidhi; 1/108 | Sunan Ibn Majah; 1/98 | Al-Targhib wal-Tarhib li Al-Mundhiri; 1/273

(443) Musnad Ahmad; 18/568 No. 27370 | Ghaayat Al-Maqsad fi Zawaa'id Al-Musnad li Al-Haithami; 1/1362

Tahiyyat ul-Wudhu

Tahiyyat ul-Wudhu is two *rak'ats* and is offered after performing *wudhu* (ablution). Many virtues are recorded for this *salaah* in the *ahaadeeth*.

﴿402﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لِبِلاَلٍ عِنْدَ صَلاَةِ الفَجْرِ يَا بِلاَلُ حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الإِسْلاَمِ، فَإِنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الجَنَّةِ. قَالَ مَا عَمِلْتُ عَمَلًا أَرْجَى عِنْدِي أَنِّي لَمْ أَتَطَهَّرْ طَهُورًا، فِي سَاعَةِ لَيْلٍ أَوْ نَهَارٍ، إِلَّا صَلَّيْتُ بِذَلِكَ الطُّهُورِ مَا كُتِبَ لِي أَنْ أُصَلِّيَ.

Abu Hurairah ؓ has narrated that at the time of the morning *salaah*, the messenger of Allah ﷺ said to Bilal ؓ, "O Bilal! Tell me which deed of yours in Islam is most hopeful of being accepted, because I have heard the sound of your footsteps in Paradise." Bilal ؓ replied "I have no such deed, however everytime I purify myself (*wudhu* etc.), during any time of the day or night, I offer as much *salaah* as I can."(444)

Uqba ibn Amir ؓ has narrated that the prophet ﷺ said,

﴿403﴾ مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوءَهُ، ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ، مُقْبِلٌ عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ، إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ.

"When a muslim performs *wudhu* properly and then offers two *rak'ats* in such a state that his heart and all of his outer actions are fully focused on these two *rak'ats,* then paradise becomes *waajib* (obligatory) for him."(445)

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(444) Sahih Bukhari; 1/154 | Sahih Muslim; 2/292 | Al-Targhib wal-Tarhib li Al-Mundhiri; 1/106

(445) Sahih Muslim; 1/122 | Sunan Nasaa'i; 1/36

﴾404﴿ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَوَضَّأَ فَأَحْسَنَ وُضُوءَهُ، ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يَسْهُو فِيهِمَا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

Zaid ibn Khalid al-Juhani ؓ has narrated that the prophet ﷺ said, "Whoever performs *wudhu* properly and offers two *rak'ats salaah* which has no negligence in it, all of his previous sins will be forgiven.[446]

Tahiyyat ul-Masjid

When a muslim enters a *masjid*, it is *mustahab* for him to offer two *rak'ats tahiyyat ul-masjid* before sitting, as long as it is not a *makruh* time.

﴾405﴿ عَنْ أَبِي قَتَادَةَ السَّلَمِيِّ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ.

Abu Qatada al-Salami ؓ has narrated that the messenger of Allah ﷺ said, "Whenever any of you enters a *masjid*, then he should offer two *rak'ats* before sitting."[447]

Salaat ul-Istikhaarah

When someone is faced by a task and he is confused or hesitant and cannot decide whether to go ahead or not, then he should offer two *rak'ats salaat ul-Istikhaarah* and then recite the *du'aa* of *istikhaarah*. Whichever side his heart then feels inclined to, he should choose that.

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[446] Sunan Abu Dawud; 1/138 | Sharah Al-Sunnah li Al-Baghawi; 2/524 No. 1008 | Al-Targhib wal-Tarhib li Al-Mundhiri; 1/106

[447] Sahih Bukhari; 1/63 | Sahih Muslim; 1/248

﴾406﴿ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا، قَالَ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الِاسْتِخَارَةَ فِي الأُمُورِ كُلِّهَا، كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ القُرْآنِ، يَقُولُ إِذَا هَمَّ أَحَدُكُمْ بِالأَمْرِ، فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الفَرِيضَةِ، ثُمَّ لِيَقُلْ:

اَللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ العَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلاَ أَقْدِرُ، وَتَعْلَمُ وَلاَ أَعْلَمُ، وَأَنْتَ عَلَّامُ الغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ عَاجِلِ أَمْرِي وَآجِلِهِ - فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الخَيْرَ حَيْثُ كَانَ، ثُمَّ أَرْضِنِي.

Jabir ibn Abdullah ؓ has narrated that the messenger of Allah ﷺ would teach us to perform *Istikhaarah* in all matters just as he ﷺ would teach us the *surahs* of the *Quran*. He ﷺ would say, "Whenever a matter confronts you, offer two *rak'ats* (*istikhaarah*) and then recite this *du'aa*." (448)

Translation of Du'aa

"O Allah! I ask guidance through Your knowledge, and appeal to You to support me with Your power and ask You for Your bounty, because You are powerful while I am not, and You know while I do not; and You have the knowledge of the unseen. O Allah! If You know this matter (name your matter) is beneficial for my religion, my life, in this world and in the hereafter, then ordain it for me and make it easy for me, and then bestow Your blessings on me in that matter. O Allah! If You know that this matter is harmful for my religion, my life

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(448) Sahih Bukhari; 1/155 | Sunan Abi Dawud; 1/222 | Jami' Tirmidhi; 1/109

and my hereafter, then turn it away from me and turn me away from it. And choose for me what is good wherever it may be, and make me be pleased with it."

Salaat ul-Tawbah

If anyone has committed a sin, then he should make *wudhu* properly and offer two *rak'ats salaah* and make *tawbah* (repentance) and seek forgiveness for his sins from Allah.

﴾407﴿ قَالَ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ رَجُلٍ يُذْنِبُ ذَنْبًا، ثُمَّ يَقُومُ فَيَتَطَهَّرُ، ثُمَّ يُصَلِّي، ثُمَّ يَسْتَغْفِرُ اللهَ، إِلَّا غَفَرَ اللهُ لَهُ، ثُمَّ قَرَأَ هَذِهِ الآيَةَ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ. آل عمران 135

Abu Bakr al-Siddiq ﵁ has narrated, I heard the Messenger of Allah ﷺ say, "When a person commits a sin, he should make *wudhu* and offer (two *rak'ats*) *salaah* and seek forgiveness from Allah, and Allah will forgive him." Then he ﷺ recited this verse "and those who, when they happen to commit a shameful act or wrong themselves, remember Allah, and seek forgiveness for their sins; and who is there to forgive sins except Allah? And they do not persist in what they have done, knowingly." (Aal Imran; 135) (449)

Salaat ul-Safar

It is *mustahab* to offer two *rak'ats salaah* when leaving

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(449) Jami' Tirmidhi; 1/92 | Sunan Abu Dawud; 1/220 | Sunan Ibn Maajah; 1/100

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for a journey and after returning from it.

﴿408﴾ عَنِ الْمُطْعِمِ بْنِ مِقْدَامٍ، قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا خَلَفَ عَبْدٌ عَلَى أَهْلِهِ أَفْضَلَ مِنْ رَكْعَتَيْنِ يَرْكَعُهُمَا عِنْدَهُمْ حِينَ يُرِيدُ السَّفَرَ.

Mut'im ibn Miqdam ؓ has narrated that the messenger of Allah ﷺ said, "When a person leaves for a journey, he does not leave behind for his family members anything better than two *rak'ats salaah* that he prays at home."(450)

﴿409﴾ عَنْ عَلِيٍّ، قَالَ إِذَا خَرَجْتَ فَصَلِّ رَكْعَتَيْنِ.

Ali ؓ has stated, "Whenever you are about to leave for a journey, then offer two *rak'ats salaah*."(451)

﴿410﴾ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللهِ إِنِّي أُرِيدُ أَنْ أَخْرُجَ إِلَى الْبَحْرِينِ فِي تِجَارَةٍ فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلِّ رَكْعَتَيْنِ.

Abdullah ibn Mas'ud ؓ has narrated that a man came to the prophet ﷺ and said, "O Messenger of Allah ﷺ! I want to travel to Bahrain for business." The prophet ﷺ said, "Pray two *rak'ats*."(452)

﴿411﴾ عَنْ كَعْبِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَقْدَمُ مِنْ سَفَرٍ إِلَّا نَهَارًا فِي الضُّحَى، فَإِذَا قَدِمَ بَدَأَ بِالْمَسْجِدِ، فَصَلَّى فِيهِ رَكْعَتَيْنِ، ثُمَّ جَلَسَ فِيهِ.

Ka'b ibn Maalik ؓ has narrated that Allah's messenger ﷺ would return from journeys during the day time, close to noon. On return, he ﷺ would proceed to the *masjid* and pray two *rak'ats salaah* and then he ﷺ would stay in the *masjid*." (453)

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(450) Musannaf Ibn Abi Shaibah; 3/552-553 No. 4914

(451) Musannaf Ibn Abi Shaibah; 3/552-553 No. 4914

(452) Majma' Al-Zawaa'id li Al-Haithami; 2/572 No. 3684

﴾412﴿ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا دَخَلْتَ مَنْزِلَكَ فَصَلِّ رَكْعَتَيْنِ تَمْنَعَانِكَ مَدْخَلَ السُّوْءِ، وَإِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فَصَلِّ رَكْعَتَيْنِ تَمْنَعَانِكَ مَخْرَجَ السُّوْءِ.

Abu Hurairah ؓ has narrated that the messenger of Allah ﷺ said, "When you enter your home after returning from a journey, then pray two *rak'ats salaah*. This will prevent you from an evil entrance. And when you leave home for a journey, then offer two *rak'ats*. And this will save you from the evil of the trip."(454)

Salaat ul-Istisqaa

Two *rak'ats salaat ul-istisqaa* is offered when there is no rainfall, and sometimes only *du'aa* (supplication) is made. Both methods have been narrated in the *ahaadeeth*.

﴾413﴿ عَبَّادَ بْنَ تَمِيمٍ، عَنْ عَمِّهِ (عَبْدِ اللهِ بْنَ زَيْدٍ الْأَنْصَارِيَّ رَضِىَ اللهُ عَنْهُ) قَالَ خَرَجَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمُصَلَّى يَسْتَسْقِي وَاسْتَقْبَلَ الْقِبْلَةَ، فَصَلَّى رَكْعَتَيْنِ، وَقَلَّبَ رِدَاءَهُ.

Abdullah ibn Zaid ؓ has narrated that the messenger of Allah ﷺ proceeded to the *musalla* to offer the *salaat ul-istisqaa*, and he ﷺ faced the *Qiblah*, and prayed two *rak'ats* and then turned over his cloak (that is, he placed the right side on his left shoulder, and his left side on his right shoulder).(455)

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(453) Sahih Muslim; 1/248

(454) Majma' Al-Zawaa'id li Al-Haithami; 2/572 No. 3686

(455) Sahih Bukhari; 1/140 | Sahih Muslim; 1/293

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﴿414﴾ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ بَيْنَمَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَوْمَ الجُمُعَةِ، إِذْ جَاءَهُ رَجُلٌ، فَقَالَ يَا رَسُولَ اللهِ قَحَطَ المَطَرُ، فَادْعُ اللهَ أَنْ يَسْقِيَنَا، فَدَعَا فَمُطِرْنَا، فَمَا كِدْنَا أَنْ نَصِلَ إِلَى مَنَازِلِنَا فَمَا زِلْنَا نُمْطَرُ إِلَى الجُمُعَةِ المُقْبِلَةِ، قَالَ فَقَامَ ذَلِكَ الرَّجُلُ أَوْ غَيْرُهُ، فَقَالَ يَا رَسُولَ اللهِ ادْعُ اللهَ أَنْ يَصْرِفَهُ عَنَّا، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا. قَالَ فَلَقَدْ رَأَيْتُ السَّحَابَ يَتَقَطَّعُ يَمِينًا وَشِمَالًا، يُمْطَرُونَ وَلاَ يُمْطَرُ أَهْلُ المَدِينَةِ.

Anas ibn Malik ؓ has narrated that Allah's messenger ﷺ was delivering *khutbah,* when a man entered the *masjid* and said "O messenger of Allah! The rain has stopped. Pray to Allah to send rain." The messenger of Allah ﷺ supplicated and it started to rain and we returned home with great difficulty. It continued to rain till the next Friday. The same man or another man then stood up and said, "O Messenger of Allah! Pray to Allah to turn it (the rain) away from us." So the messenger of Allah ﷺ said "O Allah! Around us, not on us." Anas ؓ said, "I saw the clouds disperse. It was raining on the sides (of Madinah) but it was not raining in Madinah." (456)

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(456) Sahih Bukhari; 1/138 | Sahih Muslim; 1/293